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PRESENT STATE OF PRESBYTERIANISM IN IRELAND,
PARTICULARLY IN THE SYNOD OF ULSTER.

THE General Presbyterian Synod of Ulster, was originally a branch of the Established Church of Scotland. But the two bodies have long ceased to have any fellowship. They now view each other as distinct and separate communities. Except in adherence to a common standard of faith and discipline, and occasional access to the pulpits of each other, they are as completely separate as any two Presbyterian bodies in existence.

The General Synod is the largest Presbyterian community in Ireland. There are 216 congregations under its care. With the exception of fourteen, these are all situated in the province of Ulster. In the County Antrim there are forty-eight; in Down, thirty-six; in Tyrone, twenty-eight; in Londonderry, twenty-nine; in Donegall, twenty-one; in Armagh, sixteen; in Monaghan, nine; in Cavan, five; and in Fermanagh, three. Of the fourteen not in Ulster, five are in the Province of Connaught, chiefly around Sligo; and nine in the Province of Leinster, including three in Dublin and Kingston.

About a century ago, a small body seceded from the Synod, known now as the *Presbytery of Antrim*, having eight congregations under its care. Last year another

small body went off, consisting of seventeen congregations, which have been put under the inspection of three Presbyteries, composing the *Remonstrant Synod of Ulster*. These two minor bodies are almost entirely Unitarian. Besides them, the *Synod of Munster*, with, it is believed, only two exceptions, is also thoroughly Arian. This, like the General Synod of Ulster, was originally an emigration, or Colony of the Church of Scotland, which has long ceased to have connexion with the parent community. Its congregations are ten in number, scattered over the southern and eastern parts of the island; while the twenty-five congregations of the Remonstrant Synod, and the Presbytery of Antrim, are situated almost entirely in the Counties Antrim and Down, in the eastern district of the Province of Ulster.*

* A lengthy article appeared in *The Southern Reporter*, a Cork Newspaper of July 15, 1830, detailing the proceedings of the *Presbyterian Synod of Munster*, not from the notes, however, of an ordinary reporter, but "communicated," doubtless, by the more accurate pen of a member of that body.

The paper reports the proceedings of the Reverend Synod, at their annual meeting, on the 7th and 8th of July. "The Court of Synod," which included representatives from the congregations, at Dublin, 2; Cork, 1; Limerick, 1; Waterford, 1; Clonmel, 1; Bandon, 1;

The discipline of these three bodies of Presbyterian Unitarians,

Fethard, 1; 8 congregations. An excuse "was delivered in and sustained" for "Mr. Trotter, of *Summer Hill*," where we may suppose there is another Presbyterian Society. "A commission was appointed to visit *Enniscorthy*, and forward the settlement of the Presbyterian body there." Add these, and there are ten Presbyterian congregations. But what are they doing? The communicated intelligence of the *Southern Reporter* says—

"The different Ministers and Elders proceeded to deliver in reports of the state of their congregations. All seemed to be favourable, and evinced an activity in the Presbyterians of the Munster Synod, which must be attended with the best results to that body. In Dublin the Ministers of Strand Street, and Eustace Street have been delivering lectures in support of Unitarian views of Christianity to crowded audiences, which exertion has greatly increased the permanent members of both congregations. In Limerick and Cork, Sunday Schools have been set on foot, both on the same general plan, that of the members of the congregations being Sunday-school teachers to all ranks of those who wish to attend. In Fethard the congregation has petitioned Parliament against Presbyterians being compelled to serve as churchwardens, and have been promised the effectual aid of Sir John Newport in procuring relief for the body at large. The congregation of Bandon is, with all the distresses of want and misery round it, struggling through its difficulties and promises well. Waterford and Clonmel are also improving."

Amongst these favoured congregations it is evident that the Presbyterian Society at Cork holds a prominent place. We have seen the tenth annual report of funds, &c. belonging to that congregation, submitted to the annual vestry, February, 1830. The prefatory address informs us, that—"This religious society still flourishes; and its Ministers and Committee of Management have the satisfaction to congratulate their fellow-worshippers upon its present prosperous condition."

Anxious to know what degree of prosperity would give "satisfaction," and call forth "congratulations" in a Presbyterian society, we turned to the Treasurer's account as the only test the document affords. There we found that this congregation has two ministers to support, each of whom receives from this flourishing society £115. 7s. 8d. per annum! These stipends, with other salaries, rents, and

is as loose as the doctrines of their creed. They loudly boast of their Christian freedom, and their abundant liberality; but the one, as they practise it, is mere connivance at sin, while the other is a bigotted intolerance of the orthodox, and opposition to the gospel. All who deny our Lord's deity, and the sacrificial character of his atonement, are cheerfully embraced in their fellowship. Their communion includes Unitarians of every class, from the High Arian, down to the Humanitarian. Immorality passes uncensured; and every thing is sanctioned as sound doctrine, provided it be accompanied with a rejection of the Trinitarian creed.

Occupying the same field as the Synod of Ulster, and in some respects its rival, is the *Presbyterian Synod of Ireland*, or the Synod of Associate Seceders. This is a sister community of the United Secession Synod of Scotland, and was planted by an emigration of its ministers. These two bodies are, in every point of view, sister communions. The pulpits of each are fully open to the ministers of the other, and the licentiates of either are mutually eligible: while, to preserve in form, their sisterly intercourse, each sends an annual deputation to represent it in the other's yearly Synod. The

sundries, occasion a gross annual outlay of £413 18s. 9d. Whence does this arise? the cash accounts very frankly inform us—*Rents and Interests*, the benevolence of the dead, £295. 2s. 6d. Annual Subscriptions, the efforts of the living, £90. 19s.; balance due to the Treasurer, £27. 16s. 8d. Prosperous condition, truly! There are 66 annual subscriptions, more than half of which do not exceed one guinea per annum; only four exceed three guineas; and but one reaches to the respectable sum of £10 10s. What would become of Unitarian Presbyterianism without endowments and parliamentary grants? The above particulars furnish the reply.

Irish body numbers about a hundred and twenty congregations. Its ministers are all Calvinists in doctrine; and its discipline such as is usually practised by the Presbyterians of Scotland.

The *Reformed Synod* is another distinct body, including twenty-four or twenty-five congregations. It is better known as the *Cameronian Synod*, and holds the same intercourse with the Cameronians or *Reformed Presbyterians* of Scotland, that is observed between the Scotch and Irish Seceders. There are also in Ireland eight congregations of *Original Burghers*, under the care of a Presbytery, which exists, not as an Independent body, but as a part of the *Synod of Original Burghers* in Scotland. Besides these, there is a small Presbyterian body, numbering only three congregations, which is peculiar to Ireland, and is distinguished principally by a rejection of the *Regium Donum*. These three small communities are situated in the Province of Ulster. They are purely Calvinistic, and practise discipline in a manner superior to that of most Presbyterian communities.

The General Synod of Ulster, the Presbytery of Antrim, the Remonstrant Synod, the Synod of Munster, the Presbyterian Synod of Ireland, the Reformed Synod, the Original Burgher Presbytery, and the three *non-regium-donum* men, constitute the whole Presbyterian strength of Ireland. The total of their congregations is about four hundred, all except some thirty or forty, situated in the northern part of the island.

The General Synod is thus numerically larger than all the other communities united, and is supposed, by one of its body, to have ten-fold more people under its care than all the rest. But when

its advantages are remembered, that it was the first Presbyterian body in the country; that it has long been patronized by the immense influence of the Church of Scotland, that it was planted among a population either emigrated directly from Scotland, or descended from Scotch ancestors; that it has been uniformly favoured by the educational prejudices of the people around it; the wonder is not that it is so numerous a body, but that it is not vastly more numerous than it actually is.*

The Synod was long in a state of inertness and comparative death,

* For a long course of years, not a single congregation was added to those already under the care of the Synod; but about the year 1814, some indications of that missionary spirit appeared, which has since increased, though with tardy growth, in the Presbyterian body. The Synod of Ulster Home Missionary Society was formed some years ago, but its receipts for the last year, were under £20. Another association, called the "Presbyterian Society of Ireland," was also organized, without more efficiency. We are happy to learn, from "The Minutes of a general Synod at Omagh, 1830," that some Home Missionary movements are contemplated by the Synod of Ulster, on a scale proportionate to its extent and influence, and that these smaller societies are to be merged in one institution.

Overtured and unanimously agreed to, That it appears highly expedient to unite the Synod's Home Mission and the Presbyterian Society for Ireland, under the name of the "PRESBYTERIAN MISSIONARY SOCIETY," in connexion with the General Synod of Ulster; that its object be the revival and extension of vital religion, especially among Presbyterians in Ireland, by disseminating the pure principles of the Gospel, through the agency of faithful and active Missionaries, preaching and instructing from house to house, in districts destitute of a Gospel ministry — by sending out Scripture Readers and Catechists of piety and intelligence — by circulating publications, exposing error, and maintaining and enforcing evangelical truth by assisting infant and weak congregations in support of the Gospel — by bringing forward young men of talent and devotedness to the ministry — and by

Errors of the most alarming nature were silently tolerated, and were allowed to be publicly taught without censure. Arianism, especially, had made a fearful inroad among the ministers; and which in many instances was boldly and unblushingly proclaimed from the pulpits. Along with other doctrinal errors, it had made fearful havoc on pastoral character and congregational discipline. Whole Presbyteries were in the habit of meeting, and of going through a cold routine of business, without discovering the remotest concern for either the purity of the Gospel, the becoming conduct of ministers, the moral character of church members and congregations, or even those Presbyterian observances which are practised in Scotland, with the view of destroying corruption, or warding it off. The church courts, instead of being the guardians of the people's faith, were too often the inlets of heresy. Young men were licensed to preach, and sent amongst the people as wolves among sheep; sanctioned to publish a gospel they denied, and inculcate a piety they did not feel. Though there

were good men, and orthodox men still in the ministry, and these, perhaps, even the majority; yet, such was the state of things in the Synod, that, had not an agitation taken place, the whole body of pastors might soon have become as thoroughly Unitarian, as the little Presbytery of Antrim.

Three or four years ago, a loud and vigorous alarm was sounded by some of the Synod's own number. The result showed that many were not dead, but sleeping. Numbers started to their feet, and rallied round the few who had blown the ominous trumpet. A powerful agitation was begun, and determined efforts made to accomplish a reformation. As the first step, a resolute investigation was entered into, as to the extent to which Arianism and kindred error existed in the ministers. So steady and pointed was the inquiry, and so positive were the results, that one of the Synod's ministers stated in evidence before the Commissioners of Inquiry, his conviction of the fact, that *thirty-seven known Arians were then in the body*. But besides these, it was suspected among the orthodox, there were others no less Unitarian in their heart, whose studied concealment of their views prevented the fact of their Arianism from being established by tangible proof.

When these and other painful facts became known, a series of measures was debated in the Synod, with the intention of restoring the body to purity. But the interested party, the Arians and others who were to become the subjects of censure, and if possible of expulsion, were too powerful to be easily overthrown. They associated with them some of their personal friends, as well as those who had a secret leaning to their views, and all in general who

every other means suited to counteract and remove the ignorance, error, and deadness which unhappily prevail amongst our population."

The variable but progressive increase of Presbyterian congregations under the care of the General Synod of Ulster, is shown in the *Orthodox Presbyterian*, March, 1830, from which we have formed the following table:

<i>Date.</i>	<i>Numb. of Cong.</i>	<i>Increase.</i>
1661	60	
1688	90	In 27 years, 30
1725	148	37 years, 58
1804	177	79 years, 39
1830	216	26 years, 39

The numbers which have seceded to form the Presbytery of Antrim, and the Remonstrant Synod, are of course deducted.

were interested in the state of things continuing as before; and by these means they succeeded in opposing a strong front to the plans for reformation. No thorough measure could be carried. Though more than one such was thought of, the reformers had, in the first instance, to content themselves with measures of a very partial character, which would operate rather in preventing any future influx of error, than in exterminating or even censuring the errors that existed.

But though narrowed as to success at the outset, the reforming party were resolved not to sit idle. Besides vigorously acting on their measures so far as they had been carried, they proposed and powerfully urged additional overtures at the successive meetings of Synod. Perseverance increased their numerical strength, and lessened the power of their interested opponents. Immediately a cry of persecution was raised, of intolerance, of probing the heart, and of lording it over the conscience. These, and such like epithets, were bandied about, and shouted on every occasion among the errorists, as they saw, from the growing influence and the determined energy of the reforming party, that they were ultimately to be defeated. The Arians clearly foresaw their downfall, and, making a virtue of necessity, seventeen of the more courageous among them voluntarily withdrew in a body, under pretence of persecution, and of being actuated by a strong love of religious liberty. They seceded from the Synod about a twelvemonth ago, and shortly afterward formed themselves into what they termed the *Remonstrant Synod of Ulster*.*

* As the English Unitarians have given great prominence to this event, and as the numbers look respectable on paper,

The secession of these seventeen Arians has been extensively re-

we extract the following analysis of the *Remonstrant Synod* from *The Orthodox Presbyterian*. June, 1830.

"Upon Tuesday, 25th May, seventeen Ministers, who have separated from the General Synod of Ulster, assembled, with sixteen Elders, in the Meeting-House of the First Arian Congregation, Belfast. They have denominated themselves, 'The Remonstrant Synod of Ulster,' though not so numerous as some of our Presbyteries, and though embracing within the sphere of their ministry a population, we opine, which at the most liberal estimate would not outnumber two of our large Orthodox congregations. Still the loss of seventeen ministers and congregations appears to effect a formidable breach in the walls of our Presbyterian Zion. But upon examination, we find the loss is more in name than in reality. The ministers indeed are gone; but generally speaking, a large portion of the congregations remain with the Synod of Ulster. As this is a matter of some statistical importance we shall, so far as we are able, give a statement of the relative numbers of the Arian and Orthodox parties. We begin at the head of their list. *Narrowwater* was originally a small congregation, and we believe the majority adhere to the Synod of Ulster; and will, no doubt, receive their countenance and protection. *Newry* has, some time ago, been divided into an Arian and Orthodox congregation: the latter, a flourishing settlement, with an active minister, remains with the Synod of Ulster. *Kilmore* is a considerable congregation, totally gone over to the Arians. *Banbridge*, a large congregation, has been separated into Arian and Orthodox. A promising young minister has just been ordained, who, together with an increasing and respectable congregation, adheres to the Synod. *Carlingford* is totally turned Arian; but, we believe, were a sheriff to make a return to a writ of inquiry, he might almost, with truth, declare of it--*non est inventus*. It is a nominal congregation, that could not furnish even an elder to their Synod. *Dromore* is a respectable congregation, totally withdrawn from the Synod. In that town, however, the Synod retains an old and flourishing congregation. *Grey-Abbey* congregation has likewise been divided into Arian and Orthodox. The latter has just obtained a scite to build a house of worship. The people have subscribed most liberally; they have

ported in Great Britain as the *purification* of the Synod; as though *all* the Arians had with-

obtained the countenance and assistance of individuals of influence; and the Orthodox congregation promises to get forward prosperously. We cannot speak of the relative numbers with any approach to confidence; but we are inclined to believe the divisions are nearly equal. *Moira*.—This is a small congregation, totally gone over to the Arians: the Orthodox members having, from time to time, joined the Seceders. *Dunmurry*, a respectable congregation, though not numerous, has, with a few exceptions, gone over to the Arians. *Monaghan*.—This congregation, including a respectable yeomanry, considerable also for its numbers, has entirely gone off to the Remonstrants: the Orthodox members having, from time to time, withdrawn to the neighbouring congregations of the Synod of Ulster. *Ballye*, once a large, now a small congregation, contains several members in respectable circumstances. It has totally withdrawn from the Synod; the few Orthodox members having joined themselves to a neighbouring congregation. *Cairncastle*.—This congregation has divided. The decided majority adhere to the Synod of Ulster. *Templepatrick*.—This was one of the original Presbyterian settlements of Ulster. Here preached Josiah Welsh, the grandson of John Knox. Here was the scene of one of the blessed revivals of religion experienced, in the early days of the Presbyterian Church in Ireland. A large portion of the congregation still adheres to the Synod of Ulster, and to the Orthodox sentiments of their fathers. They have experienced the liberal aid of Lord Templetown towards the support of a minister; and we may still hope and trust, that the seed sown by the hand of Welsh, will grow up abundantly. *Crumlin*.—This congregation having given over its Orthodox members to the new and prosperous congregation of Dundrod, the small remnant of Arians have entirely gone over to the Remonstrants. *Glenarm*.—This was originally a small congregation. In spite of difficulties, and in the face of much opposition, one half, at least, of the congregation, have adhered to the Synod of Ulster; the other part have joined the Remonstrants. *Ballycarry*.—This was, perhaps, the earliest Presbyterian settlement in Ireland. We believe a great majority of the people have firmly adhered to the Synod of Ulster. *Newtonmacarthy*.—This congre-

drawn, *all* error and corruption been destroyed, and the Synod raised to a state of purity and

gation has been wasted to a shadow; that shadow has totally gone off from the Synod of Ulster.

“ Thus it will be seen, that while seventeen ministers have withdrawn from the Synod of Ulster, the breach is filled up by nine ministers, and nine congregations; leaving barely eight ministers, and eight congregations that have totally withdrawn from the Orthodox communion. According to the best conjecture we can form, (and in a case like the present, we cannot pretend to more) we do believe that these eight congregations do not contain more families than may be frequently found in one Orthodox congregation of the first class, in the counties of Down and Antrim. We speak not, thus, as if we put any or special value upon the number of the adherents of Orthodoxy. We judge by the evidence of truth, and not by the number of professors; but because the amount of the Separatists has been exhibited as a most formidable array, and because the loss to the Synod of Ulster has been spoken of as irreparable, we deem it a duty to undeceive the public mind, by exhibiting the probable amount of the secession. If we have, in any thing underrated the sum total of their forces, the Remonstrants have it in their power to set us right, by giving us the real muster roll of their respective adherents. We believe it also right to state, that while the Remonstrant ministers are all reputed, either Arians or Socinians, (we should suppose, and we have reason to believe fourteen Arians, and three Socinians, or something of that kindred,) yet, it is more than probable that not a few of the people adhering to them still profess Orthodox sentiment. To account for the strange phenomenon of an Orthodox people adhering to an Arian or Socinian ministry, we offer the following conjectures: 1. Some, who theoretically hold the truth, are yet infected with the notion, that truth is of little importance. 2. Others have been so long accustomed to a neutralized preaching of the Gospel, that they have not their thoughts exercised to distinguish between right and wrong. 3. Some continue with the Arians from personal attachment to their ministers. 4. While not a few are persuaded to adhere to them for the present, in the delusive hope, that they may yet, in the exercise of the right of election, obtain an Orthodox ministry.”

moral health. This notion is a grievously mistaken one. There is, indeed, a *reforming party*, there is something like vigour; there is a barrier against the *admission* of Unitarians; Arianism has been exposed, and home-missionary efforts projected; there is none of the inertness which so long numbered the community almost with the dead; but as to the *actual state of things*, in point of faith, and practice, and discipline, matters are at present better only in the degree of the *decrease of Arianism*, by the withdrawal of the Remonstrants. Unitarianism still exists in the body—loose discipline under connivance, heresy without being arraigned and condemned.

Of the thirty-seven Arian ministers, who, it was deposed were in the Synod, only seventeen, as has been mentioned, have seceded, leaving twenty to be still accounted for. Since the time that evidence was given, several have died, or retired from the ministry. Of the original thirty-seven, therefore, there may now be in the Synod, according to the estimate of a leading person in the body, intimately acquainted with all its affairs, about *fifteen*. These, it is to be remembered, were deposed to as *known Arians*. But to them we are to add, without other deduction than that death has made during four years, *ALL the concealed Arians*, which were supposed to be in the body at the time the investigation was made. What the number of these is, cannot of course, from the nature of the case, be accurately known. The estimates of different persons, either in or out of the body, well acquainted with its state, considerably vary.

But whatever be the number, it is universally conceded there

are *some concealed Arians*, who might easily be known by the negative properties of their discourses, and by other infallible symptoms which indicate the absence of the orthodox Trinitarian faith. Now these ministers are in full communion with the Synod of Ulster; they form part of her numerical strength; they preach from her pulpits, sit in her church-courts, and throw the whole weight of their unhappy influence into her affairs.

The continued recognition of these men, and their being allowed still to teach with the silent concurrence of all, is not owing to want of zeal on the part of the orthodox to purify the community. The inert state of things had continued so long in the Synod, and corruption had so long been permitted to manage matters as it pleased, that the energy necessary to accomplish a great counter-measure in so large a body, could not speedily be acquired. The elder ministers, among even the orthodox, had so long been habituated to the old state of things, that they were not all at once to acquiesce in the innovation of a measure sufficiently vigorous to effect a complete purification. Those who first agitated the community in its corruption, and blew the trumpet of alarm, eagerly pant still for the expulsion of error in all its forms. They have all the intense desire to see every thing reformed; but they have not yet the necessary power. Necessity, in a great measure, compels them to rest satisfied with very partial measures; waiting for a happier period, when the number of decidedly orthodox having been increased by the deaths of the errorists, and the admission of none but sound and pious young men to supply their

places, there will be opportunity to accomplish all they so anxiously wish.

During twelve months past the Synod has been chiefly occupied in adjusting temporal matters* with the seventeen Unitarians who have seceded, and in drawing off the orthodox disposed persons in their congregations, in which effort they have been very successful.

The moral and religious state of those of the Synod's congregations, which are placed under the ministry of the concealed Arians, may easily be inferred from the negative character of the discourses they hear. Unitarian ministers have been famous nowhere for pastoral diligence. Nor do those connected with the Synod of Ulster form any exception to this general fact. Their domiciliary visits are few and far between. The morality they enjoin in preaching may be as good as Arianism can make it; but the morality they enjoin by discipline

is sufficiently lax. True piety is scarcely, if at all, known in their congregations, while instances of even flagrant immorality are connived at. Though cases of exemplary social virtue, of rectitude between man and man, of the excellencies of mere morality, are more numerous; yet the general state of things, it is to be feared, is little superior to that of the loosest communions which exist.

Some of the Synod's ministers are Arminians. Very few perhaps, thoroughly so; though a considerable number teach some points of the Arminian creed. The term *Baxterian*, as applied to them, may, in some respects, be inaccurate; yet, as a general term, it describes them more accurately than any other. Their doctrines are less those of an understood and consecutive system, than the loose conceptions and confused ideas of the truth itself imperfectly apprehended, and floating in a sort of chaotic manner before the mind.

The state of the congregations under this class of the Synod's ministry, is various. Some of the ministers themselves, in spite of the errors they teach, are decidedly pious; and except in the matter of church discipline, perform their pastoral duties like zealous, devoted, assiduous servants of Christ. Yet too many of them act as though preaching on Lord's day, were their whole work. They make it none of their business to promote *piety* among their people, to pay any attention to the young, to visit from house to house, except for their own pleasure, or to do any part of the *every-day work* incumbent on a faithful minister.

Their congregations are just what this conduct might lead one to expect. Cases of *most flagrant immorality* are examined, and the

* "A regard to historical truth compels us to advert to some very painful occurrences connected with the occupation of some meeting-houses respectively claimed by the opposing parties. In one instance, that of *Gray Abbey*, the proceedings were so violent between the parties, that the constabulary force was employed—the riot act read, and the Presbyterian minister of the remonstrant party, Mr. Watson, was arrested and tried on the charge of a riot, and exciting to riot, but was discharged. At this remote distance from the scene of action, and knowing, as we do, the character of the *Northern Whig*, which reported the proceedings, we cannot pretend to pronounce on the merits of the dispute, but lament, in common with every friend of Christianity who hears of this transaction, that religion should be thus injured by its professed friends. We hope both parties will recollect that 'The wrath of man worketh not the righteousness of God.' Some particulars of this dispute may be found the *Monthly Repository*, March, 1830." *Orthodox Presbyterian*, Jan. and Feb. 1830.

parties subjected to a miserable and formal discipline, and then declared worthy of fellowship as before, while drunkenness, and sins as bad, may, in many cases, be committed often enough without once being seriously challenged. When persons are admitted to the Lord's table for the first time, one or two questions, which almost any one might answer, are usually asked, but asked chiefly for form's sake, as the parties, whether they can answer them or not, are generally received. Cases have even been known in which there were for a time no examinations, no qualifications for admission, no list of communicants, and, properly speaking, no church, no church members; the doors of communion being thrown open to all the world who chose to enter, and the minister contenting himself with merely describing the character of proper communicants from the pulpit in an introductory discourse. For this strange practice, a plea of piety has been set up by the parties concerned—the plea that they durst not be answerable to God for the risk of rejecting one of his little ones from the sacred feast.

In the *Baxterian* congregations—still understanding that term in the loose sense affixed to it—scarcely such things as prayer-meetings are known. While solitary Christians or Christian families are to be found in them, yet the mass of the people, if they have a form of godliness at all, are, in too many cases, destitute of its power. The majority of them are unquestionably superior in morals to the general body of the surrounding population; though cases of open sin are vastly more numerous than cases of genuine faith in the Redeemer. Excepting a scattered and deplorably limited few who are truly pious, and a much greater number who think

it little sin to be guilty of drunkenness and deceit, and similar iniquities, the people of these congregations, the immense majority who compose them, are in a state of indifferently good morality, combined with listlessness, security, self-satisfaction, and formality, regarding the vital things of the gospel.

The third and by far the largest class of the Synod's ministers, the cream, the life, the preserving spirit of the whole, are the decidedly *evangelical*. This class has increased during the last four years; and if the lately-adopted system of examining candidates for the ministry be pursued with vigour, will continue to increase every year. The men of this class are not only Calvinistic in their creed, but generally diligent, assiduous, and devoted in the discharge of their pastoral duties, although there are not wanting some painful instances of a cold speculative and unproductive orthodoxy amongst them. The former circumstances and the late history of the Synod have possibly made them more zealous than they would otherwise have been. On them the task has devolved of at once attempting the renovation of the community to which they belong, of preaching all the truth in its purity, which stands opposed to the errors so long connived at, and of exemplifying in their own conduct all the pastoral excellencies which they plead should be possessed by every minister of the body. They are hence indefatigable in visitation, catechising, superintending the instruction of the young, and performing other services of a kindred character, while their pulpit ministrations contain lucid and connected views of the gospel, faithful warnings against error, and close, piquant, unflinching appeals to the conscience.

All that these men want to make their ministerial character what it ought to be, is a proper regard to church discipline. On this point they are lamentably deficient, and the grand distinguishing question as to whether men do or not give evidence of being the saved people of the Lord, is too often overlooked, in the dispensation of church privileges.

Notwithstanding this loose discipline, however, persons of sterling piety abound in the congregations of these ministers. The orthodox part of the Synod, in either pastors or people, furnishes a most refreshing spectacle to the eye that has wandered over the rest. Active, enlightened, devoted piety is no longer a scanty thing, to be seen only at remote intervals, but a prominent and distinguishing feature, adorning a respectable section of each congregation. Though still associated in fellowship at the same communion table with lukewarmness, formality, and sometimes irreligion, it is, nevertheless, the property of scores, and even of hundreds, in each place of worship.

Piety, too, is not only extensive in the orthodox congregations, but unusually zealous and devoted. Few of the many genuine Christians who sit under the evangelical ministers of the Synod, are unengaged in some "labour of love;" while, in many instances, they have prayer-meetings and other means of religious improvement among themselves; they engage with zeal in sabbath-school teaching, in visiting the poor, in supporting charitable and religious institutions, and in the other approved methods of doing good to our fellow men.

On the whole, though the present state of the General Synod of Ulster is still gloomy, yet, as will be seen from the latter part of these details, it has emerged from much of the darkness that enveloped it

before the question of reformation was started. The exertions of the few men who first roused it from its torpor have not been made without success. Though little comparatively has yet been accomplished which is desirable, yet more, perhaps, has, in some respects, been done than, under all the circumstances, could well have been expected. The open advocates of error have been cast out, and the attention of the great mass of the people who never at any time avowed Arianism, has been called to the doctrines of their ancient confessions, not for the purposes of speculation, but for the advancement of true piety. "The voice that roused Lazarus from the sleep of the grave, has also (says the *Orthodox Presbyterian*) roused our church from the slumbers of indifference. God has addressed her, 'Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee.' A spirit of inquiry is gone abroad amongst her people, and a spirit of holy zeal is beginning to animate her ministers. Customs confirmed by years are called to the bar of scriptural investigation; practices long followed are brought to the test of righteousness; and principles hitherto admitted must bear the light of truth." Should the spirit of renovation which has thus roused the Synod to a consciousness of its corrupt state continue to work with equal energy, very soon, with the aid of heavenly influence, may all the corruptions which remain be exterminated.

Let all who are interested in the glory of God's house pray that this may speedily take place. So large a body, one which might be so influential and mighty an engine in sustaining and extending the Redeemer's cause in Ireland, ought to have a strong hold on the interested and prayerful feelings of all the people of God.

THE PASTOR'S RETROSPECT.

THE series of papers formerly published in this Magazine, under the above designation, having been deemed not unworthy of public attention,* the writer of several of them has been encouraged to undertake their continuation in the pages of this work. While he engages to contribute some additional narratives of a useful tendency, from his own store, he begs leave to solicit well authenticated communications of the same kind, for the purpose of supplying a *second series*, which, with the concurrence of the Editors of this Magazine, he undertakes to superintend for their

EAGLET.

The Roman Catholic Priest.

A pious English family, a few years since, took up their abode in a respectable but very bigoted neighbourhood in the West of France. At that time they considered themselves very decided and zealous members of the Church of England, although, since, by careful study of the Holy Scriptures, and an examination of the popish controversy, they have discovered that a consistent protestantism is to be attained no where short of independency, which was, in fact, the *ultimatum* of their inquiries, arrived at without the intervention of dissenting authors or teachers. The development of their sentiments, however, it is not the object of this paper to pourtray, but the brief and touching story of a young Catholic Priest, in whose conversion they were emi-

nently honoured as instruments chosen of God.

The following is the narrative in the words of the gentleman to whom this Catholic priest first opened his mind, and under whose kind attentions and prudent counsels his conversion was happily effected :—

" I was first visited by Monsieur J— A— C—, a Roman Catholic Deacon, in the spring of 1822, and was surprised to find him speak English tolerably well. He informed me that he had studied our language for about six months, under the tuition of a Scotchman. He apologized for intruding himself on my acquaintance, but said that he had formed a favourable opinion of my character from all he had heard, and doubted not but I could give him much satisfactory information concerning England, a country which he had a strong inclination to visit. I expressed a wish to know if he had any particular object in view, he replied, that he was desirous to become a preceptor in an English family of rank. Upon my remarking that it would perhaps be attended with some difficulty to find a Catholic family such as would suit, he said that this was not what he sought, but that he would much prefer living under the roof of a Protestant. At this disclosure I was not a little surprised, knowing the bigotry with which we were surrounded at A—. Having promised to do my best to serve him, we parted. His visits were not frequent, but I always found his conversation pleasing and intelligent, and greatly lamented that a character apparently so amiable and enlightened, should remain involved in the errors of the Romish priesthood.

* The former series, with several additional narratives, are published separately, in 12mo. price 5s. under the title of the *Pastor's Sketch Book*, by Holdsworth and Ball.—Ed.

"One day I and my family were at our windows to view a procession which was passing by, and among the priests and deacons we observed M. C.—, at that moment he caught my eye, and seemed to glance with a degree of earnestness and regret, which I could not divine. He shortly after was appointed to the living of T—, about six miles from A—, at which place he invited me to visit him; I went, and enjoyed his society with increased delight. On whatever subject we touched, his observations were highly interesting; and even the little which we deemed prudent to say on that of religion was perfectly rational. I began, in short, to contemplate the propriety of speaking more openly on this subject. One day, expressing to a friend my earnest desires for his conversion, I was encouraged to hope that I might be rendered subservient to it. With what delight then did I receive from him a letter, expressing a desire to have further conversation with me, upon the points in dispute between Catholics and Protestants! A day being appointed when he should call on me, I burnished my spiritual weapons, and taking notes, prepared for the defence of the truth. But how little had I to apprehend! Instead of the bigoted and fiery controversialist, he came with the mild and amiable disposition of a disciple of Jesus.

"Having stated the heads of discussion, from whence I proposed to deduce arguments in favour of Protestantism, he assured me that we should have but little need of discussion, his convictions being already strongly in favour of that persuasion; and by his reference to passages of Scripture, together with his own remarks, he confirmed my opinion of his sincerity. He then mentioned a few difficul-

ties, with my replies to which he seemed perfectly satisfied, and having requested profound secrecy, departed, taking with him some appropriate tracts, and leaving me under such impressions of astonishment and delight as I had seldom before experienced.

"Our subsequent intercourse became more and more agreeable, though the distance rendered it infrequent. It was not long ere he was removed from the poor living of T— to the valuable united livings of G— and V—; chiefly, I believe, through the influence of his friends, by whom he was much esteemed. I had for some time past contemplated the necessity of representing to him, that if he had become fully convinced of the truth, an open profession and conduct were indispensable. His removal to a greater distance from my residence convinced me that no time was to be lost. I therefore employed what means I possessed to bring him to a speedy decision. My endeavours were blessed with success. He received my remonstrances with unfeigned regard. The favourable impression I laboured to strengthen by communicating the circumstances to an able minister of the Gospel in the Wesleyan connection, with whom I became acquainted at Montauban, requesting he would write him a letter. He did so, and I have reason to think it led to his final determination, to abjure the Catholic faith. In reply, he briefly stated the reasons which had as yet prevented him from adopting a more decided course of conduct. His parents and friends, who lived near him, together with those in A—, he said, were zealously devoted to the Romish faith—that he had no patrimony, but would be totally without means, and uninformed how he could support him-

self if he relinquished his living—that, excepting the exterior ceremonies of the Romish Church, and sacrifice of the mass, he had preached the true doctrines of the Gospel to a congregation by whom he was beloved, and catechised the children from all parts of his parishes, who came in considerable numbers, and were already well instructed in the essential doctrines of the New Testament; and that he had composed a Catechism, the answers in which were from Scripture. I represented that his continuing to celebrate the mass, was wholly incompatible with his Christian profession. He was aware of it, he said, and only waited for a favourable opportunity to provide some means for his future subsistence, as he knew what must inevitably follow—that he must be prepared to meet the total estrangement of all his friends and acquaintance, succeeded by a storm of bitter persecution. I then proposed to use my best endeavours with Messrs. B— and M—, Protestant ministers of respectability and sound piety, at M—, whose society I had frequently enjoyed, who could probably find him an asylum till such time as he could be ordained a minister of the Reformed Church. He was highly gratified with the proposal, and we parted. I shortly after received a favourable reply from my friends, who, after some months, wrote to Monsieur C—, President of the Consistory; he, in his turn, wrote to Monsieur S—, Pastor of the church at —, who readily accepted the proposal to receive him into his family, as preceptor to his son. Here he eventually resided, and remained till his death.

“He was now invited to visit these good men, who desired to see and converse with him previous to his final departure. He exceeded

their expectations, both in respect of his piety, and knowledge of the Scriptures. Having an ardent desire to attempt the conversion of his family, it was agreed that he should return to G— for some time, and that a chest of Bibles, Testaments, and Tracts, should be forwarded to him. He requested me to spend a week with him at the house of his uncle and aunt D—, where he resided, on account of its vicinity to his church. A day was appointed; he came to A—, and the next day we went out on horseback. His friends having received me with much cordiality, I remained there a week. His discourse teemed with pious observations, as we traversed a beautiful and romantic country, and at the intervals of our conversation, he nourished his mind with spiritual songs. He pointed out those parts of the country which were chiefly inhabited by Protestants before the revocation of the Edict of Nantes. ‘Yon beautiful and extensive valley, (said he,) was once filled with Protestant families, but they were either murdered or scattered abroad, and but a single Protestant gentleman is now to be found an inhabitant of this district. He lives in that castle; you perceive it at some distance. We will visit him if you please, as I know something of him.’ He was absent, but we traversed the romantic spot with much interest.

“It was not many weeks after my return, when one day, having invited a Catholic professor and his lady to spend the evening with us, she observed that there was a report in town of M. C—’s abjuration of the Catholic faith. After exchanging a few remarks, she at length said, ‘he ought to be burnt.’ He arrived soon after this, informing me that he had indeed read his public recantation from

the pulpit—that attempting to enter it a second time, it was barred against him by the mayor and others—that his parents and friends had entirely renounced him—and that he had come to the town where I resided, to remain some time in lodgings, till matters could be arranged for his departure to the south, to throw himself into the arms of his new Protestant friends, on whom he could firmly rely. I immediately invited him to take up his abode with me, as the safest asylum he could find under present circumstances, to which he readily agreed.

"All the neighbouring priests were in arms against him, nor did we conceive it safe for him to venture out of doors after dusk. His books were put in boxes, and whatever property he had, seals were affixed to it, by order of the prefect of the department. The promised chest of Bibles, &c. had arrived, and was seized, and its contents being found heretical, it was conveyed to the prefecture. I applied for its release, but in vain, unless I would lay down an exorbitant sum of money, such as was beyond my means.

"In the course of about six weeks all was arranged for his final departure. During this interval nothing could be more exemplary than his general deportment, particularly his patient devotion to the will of God, and his cheerful, amiable, and edifying conversation. He spent many hours alone in his chamber; and among other occupations, composed an "Address to his Parishioners," a production which clearly demonstrates the piety and sincerity of his heart.

"The first doubt (said he) which I entertained respecting the Romish faith, was occasioned by a book with which I present you. This production of the Jesuits made me resolve to examine into the

grounds of Protestant dissent, but I could not avail myself of books, such as I sought for. I was determined to examine the Scriptures, and having obtained a copy of the New Testament, I anxiously and frequently perused it, locking it, after each time, carefully in my desk. I became gradually convinced that many errors must exist in our church, but have hitherto been obliged to preserve silence. Finding, from inquiry into your domestic arrangements, that you were devoted to the cause of religion, I conceived I had at length found such a person as I anxiously sought, but could never meet with before, a Protestant gentleman of your description. One day, while I was a student in the college of Angoulême, an examination was held by the professor. When interrogated on a certain point, I replied in a manner which he deemed unsatisfactory; pressing me more closely, my answer was such as to induce him to say—'What, Sir, are you then a Protestant?' I had heard much of England, and resolved to study your language, that I might be qualified to profit by the information which I hoped to receive, whenever I should possess the means to travel thither; and one day passing by a stall where old books were exposed for sale, I gladly purchased a small English Bible."—In fact, I found he had been for some time a Bible student and a Bible convert. He loved the Word, and in return his soul had been nourished by it.

"The hour for a final separation from his bigoted friends at length arrived. He appeared to be "filled with peace and joy in believing," and especially hoped that he should be thenceforward enabled freely to preach the gospel of salvation."

(To be continued.)

REMARKS UPON A PASSAGE IN TERTULLIAN.

“ Which of your poets, which of your sophists, have not drunk from the fountains of the prophets? It is from these sacred sources likewise that your philosophers have refreshed their thirsty spirits; and if they found any thing in the Holy Scriptures to please their fancy, or to serve their hypotheses, they turned it to their own purpose, and made it serve their curiosity.”

Tert. in Apol.

THE opinion expressed by the learned apologist in the above passage, that many of the heathen poets and philosophers were acquainted with the sacred oracles, that in various instances they borrowed the expressions and imagery of the Hebrew writers, and thus paid homage to the superior excellency of the inspired record, has been maintained by many of the best classical scholars and biblical critics of modern times. Tertullian, and many of the early fathers, educated in the pagan schools of philosophy, and admirers of a modified Platonism, were, consequently, well acquainted with the literature of heathenism; and the persuasion they adopted of there being much that was derived from sacred writ, in the learning, sentiments, and imagery of uninspired pages, cannot, therefore, be supposed to be the product of ignorance or early prejudice. We are, however, inclined to regard the opinion as carried by an injudicious zeal to an unwarrantable length—as an hypothesis supported frequently by no better authority than fancy and conjecture. That there are points of resemblance between sacred and profane authors cannot be disputed; that there is not merely a vague conformity, but a plain and well-defined correspondence, must be granted; but instead of this being the result of transfused information, we are disposed, in many cases, to regard it as purely accidental. A similarity in modes of thinking, experience, manners, and local situa-

tion, may have given rise to many of those coincidences which have been attributed to imitation. Confining our attention to the heathen poets, we shall advert to some of the parallelisms which have been noticed, and endeavour to ascertain how far we are justified in supposing them to have had access to the inspired productions of the Jews, and in regarding the resemblances we may meet with as gleams from the lamp of divine truth penetrating the darkness of the ancient world.

Sir Walter Raleigh expressed his belief that Homer was acquainted with the writings of Moses; and various passages have been adduced by others as intimately resembling portions of the sacred canon.* Some writers have been gifted with such singular penetration as to discover in the *Odyssey* a disguised narrative of the history of the Israelites up to the death of Moses; and in the *Iliad* a relation of the fall of Jericho and the conquest of Canaan.† This conceit is too ridiculous to need a refutation. Sentiments have, indeed, been noticed in the pages of the Greek bard analogous to the disclosures of holy writ, as, for instance, the existence of a superintending providence; the formation of man from the earth; the ministry of celestial intelligences; and a future state of existence; but it is much more probable to suppose

* *Gray Connec.* vol. ii. c. 3.

† *Cresius Homero Hebreo, sive Hist. Hebraeorum ab Homero.*

that these opinions were relics of ancient belief, preserved by tradition, than draughts from the scripture canon. The theology of the Noachidæ, preserved by continued divine revelations among the Jews, would be carried by the other families of mankind to their various settlements; and though soon corrupted in the course of its transmission to their posterity, yet we may conceive that after the lapse of ages the radiance of primeval truth might still glimmer through the densest cloud of polytheism.

A coincidence has been remarked between the adjuration of Calypso, and the noble apostrophe of the Jewish lawgiver:

“But hear, O earth, and hear ye sacred skies.”

“Give hear, O ye heavens, and I will speak; and hear,

O earth, the words of my mouth.”

The poet’s description of the descent of the deities from the “Olympian Bower;” their accompanying the solitary traveller on his journey, and holding converse with mortals, might also be mentioned as reminding us of the visitations of the heavenly intelligences recorded in scripture. It is worthy of observation, that Homer speaks of the rainbow as a sign, *τραπα*, or wonder, fixed in the clouds by Jove, analogous to the “token of the covenant,” mentioned by Moses. Agamemnon addresses the seer Calchas in language similar to that employed by Ahab respecting the prophet Micaiah:

“ Prophet of wars, never yet hast thou once declared aught prosperous for me Thy delight is ever in predicting misfortunes; and never hast thou delivered a prophecy of good.”

Iliad, i. 105.

“ There is yet one man, Micaiah, the son of Imlah, by whom we may enquire of the Lord: but I hate him; for he doth not prophecy good concerning me.”

1 Kings, xxii. 8.

The picture of the Syrens, drawn in the 12th book of the *Odyssey*,

strikingly resembles the description which Solomon gives of the foolish woman in his *Proverbs*. To suppose, however, that the blind bard of Chios had any acquaintance with the Hebrew scriptures compiled in his day, appears too wild and romantic an hypothesis to be credited. The resemblance then must have been the result of accident.

One of the dramas of *Aeschylus*, “Prometheus Chained” was considered by many of the early fathers, as containing a sketch of the character and sufferings of Christ, drawn from the prophetic disclosures made to the Jews; indeed Tertullian, I think, goes so far as to designate the rock to which the heathen hero was affixed—the *cross of Caucasus*. Prometheus, the son of Themis, by a father not named, is represented as cruelly suffering, on account of having bestowed distinguished blessings upon men; he professes to have rendered the foolish wise, who, seeing, did not see, and hearing, did not understand; he speaks of having saved men from the wrath of offended heaven when there was no one else to deliver; and becoming exposed to aggravated suffering for interposing between the wrath of Jove and man, which, however, was endured by the sufferer with unshaken fortitude:

“ None, save myself, opposed his will, I
dar’d;
And boldly pleading, saved them from
destruction:
Saved them from sinking to the realms of
night.”

“ For this offence I bent beneath these
pains,
Dreadful to suffer, piteous to behold:
For mercy to mankind I am not deem’d
Worthy of mercy.”

The character thus delineated by the heathen poet bears an intimate resemblance to the illustrious personage celebrated in Jewish

prophecy; who “ was wounded for our transgressions;” who “ saw that there was no man, and wondered that there was no intercessor, therefore his arm brought salvation unto him;” and who, when “ he was oppressed, opened not his mouth:” the likeness will, indeed, appear more striking, by a close comparison of the profane and sacred productions. This correspondence may have been the result of mere accident; but, perhaps, the circumstances of the case warrant the supposition that portions of the prophetic canon had found their way to the Greek poet, or that his pages have been retouched and coloured by the pencil of a monkish transcriber. At an early period many Jews were settled in Egypt, Greece, and the neighbouring states; and it is not improbable that portions of their sacred books might have been translated by them, previously to the production of the Septuagint version, for the use of proselytes.

The second great Greek dramatist, Sophocles, speaking of the majesty of the Supreme, employs representations, closely allied to the sublime and beautiful paintings of inspiration.

“ Who of men, Jove,
Can, by surpassing pride, controul thy
power,
Which neither all enfeebling sleep
Can ever arrest, or the unwearied
Months of the gods; but unworn by time,
Supreme Lord! thou dwellest
In the bright splendour of Olympus;
That which is at hand, and that which is
remote,
And that which has past away, fulfil
will.” *Antig. ii. 912.*

Whatever improbability there may be in the supposition that any of the heathen writers had access to the Jewish Scriptures antecedently to the publication of the Septuagint; still, after that era, no obstacle existed to their availing themselves of the sublime compositions of the Hebrew bards.

N. S. NO. 73.

About three centuries before the Christian era, the version of the Alexandrine Jews was commenced at the desire and under the patronage of Ptolemy Philadelphus. The fountain of divine truth was then unsealed to the Gentile nations, and portions of the sacred waters might be borne away by their poets and philosophers. At that period a constellation of poets flourished at the court of Ptolemy, called the Pleiades, from their number being seven.* One of the most famous of these was Callimachus, according to Strabo, a native of Cyrene, who had Appollonius Rhodius, the celebrated author of the Argonautics, for his disciple. At the commencement of his first hymn to Apollo we find the following passage:—

“ Fall back, ye bars of the gates, recoil
ye bolts,
For the god is now not far distant.”

This passage, though far inferior, is apparently taken from the Psalmist’s noble prosopopœia:—

“ Lift up your heads, O ye gates;
and be ye lift up ye everlasting doors,
and the King of Glory shall come in.”

As Callimachus was one of the keepers of the royal library at Alexandria, during the reigns of Philadelphus and his successor Euergetes; and as the Egyptian monarchs, convinced of the excellency of the Jewish sacred books, promoted their translation into the Greek language, in order to render them accessible to their subjects; we may suppose that the poet would be acquainted with their contents, and might have met with, and in this instance have been led to imitate the strains of the sweet singer of Israel.

Theocritus occupied a distinguished place in the poetic con-

* These were Aratus, Theocritus, Callimachus, Lycophron, Appollonius, Nicander, and Philicus.

stellation which adorned the court of Ptolemy. It is probable, that during his residence in Alexandria, he became acquainted with the Jewish Scriptures, as Dr. Mason Good remarks, upon the authority of Sanctius, that the labours of the Græcian idyllist are deeply imbued with the spirit, and evince manifest imitations of the language of the Song of Songs. The following is an instance of the use of similar imagery :

" I have compared thee, O my love, to a company of horses in Pharaoh's chariot."—Cant. i. 9.

Nothing can be more vulgar than such a comparison to an English taste, and yet the very same image is employed by Theocritus, as an illustration of female beauty :

" So shines fair Helen by the graces drest,
In face, shape, size, superior to the
rest;
As corn the fields, as pines the garden
grove,
As—*παρματι Θεσσαλος ιππος?*
steeds of Thessaly the chariot race." *Idyll. 18.*

Moschus, one of the *Sicelides Muse*, invoked by Virgil, was another poet who flourished about the time when the Greek translation of the Old Testament was published, with which, owing to the intercourse between Alexandria and Syracuse, he might readily have become acquainted. The famous passage from his epitaph on Bion, bears an affinity to some of the imagery in the book of Job :

" Begin Sicilian muse, begin the
mournful lay!
Alas! the meanest flowers which gardens
yield,
The vilest weeds that flourish in the field,
Which dead in wintry sepulchres ap-
pear,
Revive in spring, and bloom another
year;
But we, the great, the brave, the learn'd,
the wise,
Soon as the hand of death has closed
our eyes,

In tombs forgotten lie, no suns restore,
We sleep, for ever sleep, to wake no
more."

Ἐπιτάφιον Βιώνος.

A similar sentiment we have in Catullus :

Solis occidere et redire passunt;
Nobis cum semel occidet brevis lux,
Nox est perpetua una dormienda.

The Syracusan poet is closely followed by our own Spenser :

" Whence is it that the flowret of the
field doth fade,
And lieth buried long in winter's bale?
Yet soon as spring his mantle hath dis-
play'd,
It flowreth fresh; as it should never
fail,
But thing on earth that is of most avail
As virtue's branch and beauty's bud
Reliven not for any good."

The original of the passage cited from Moschus, we probably have in the following beautiful specimen of the painting of Oriental poetry :

" He cometh forth like a flower and
is cut down."

" For there is hope of a tree if it be
cut down that it will sprout again, and
that the tender branch thereof will not
cease.

" Though the root thereof wax old in
the earth, and the stock thereof die in the
ground,

" Yet through the scent of water it
will bud, and bring forth boughs like
a plant.

" But man dieth, and wasteth away:
yea, man giveth up the ghost, and where
is he?"

In the Latin poets we meet with many passages which bear an obvious resemblance to portions of inspired writ, as for instance, the following from Martial :

" Sweet peace has transformed me. I
was once the property of the soldier, and
am now the property of the husband-
man." *14. 34.*

" And they shall beat their swords
into plowshares: and their spears into
pruning-hooks."

Virgil, in his fourth eclogue, closely imitates some of the lofty strains of Isaiah, and employs nearly the same imagery to celebrate the auspicious era he anticipates, *redeunt Saturnia regna*, as

the evangelical prophet to describe the felicity of Messiah's universal dominion. From whence, we may ask, did the Mantuan bard receive his information of the advent of an *illustrious boy*, who was to *kill the serpent*, introduce *universal peace*, and remove the *curse from the earth*? If it was, as he himself intimates from the oracles of the Cumæan Sybil, the question still returns, from what source the heathen priestess obtained her intelligence? We may attribute it to demonology, or to a traditional remembrance of primeval promises; but the correspondence in the imagery of the *Pollie* and the *Prophecy* cannot satisfactorily be accounted for, unless we suppose the page of *Isaiah* to have met either directly or indirectly the notice of *Virgil* or the *Sybil*.

The investigation would be curious and interesting, and by no means unimportant to the interests of biblical literature, to trace the origin of those truths which were known to the ancient heathens, and those resemblances to the sacred oracles which are manifest in the productions of their celebrated authors. The journey of the "wise men," (*magoi*, doubtless the Persian *mog* or *mag*, with a Greek termination); who came to Bethlehem from the "east," and probably from an astrological school, or from one of the celebrated seats of the Zoroastrian superstition in the mountains of Iran; expecting the birth of a prince in the royal family of Judea, is a proof that one peculiar feature of the Jewish theology was extensively known in the neighbouring nations. The influence of tradition

tion, or the publication of the Septuagint, will not account for this. We find, however, other explanatory circumstances. The geographical situation of the Jews, together with the inroads of invaders into their land; the maritime expeditions, political glory, and literary fame of Solomon; the commercial enterprise of the people; their captivities and permanent settlement in the Medo-Persian empire; the reputed wisdom and ministerial influence of Daniel; and the intrusion of the Macedonians and Romans into the sacred territory, contributed extensively to diffuse a knowledge of their religious tenets and sacred books. The annunciations of the "still small voice" heard by the awe-struck prophet in the temple and in the wilderness, and added by him to the divinely indited roll, to sustain the faith, and animate the hope of the church, were thus wafted to the "stranger," and preferred by him to the ambiguous oracle of his priestess; the "sound" of the Jewish revelation went "out into all lands," and was every where recognized by the "alien" as the echo of an unearthly voice; and this appointment of Providence, wise and beneficial, doubtless, though the full advantage of which we may be incapable of estimating, prepared the way for the coming of Him who was to fulfil the hope of Israel, and be "a light to lighten the Gentiles;" and for the introduction of that word which was to supplant the "traditions of the elders," and abolish the "cunningly devised fables" of heathenism.

Lincoln.

T. M.

**NARRATIVE OF THE DEATH, AND RESURRECTION OF JESUS CHRIST;
NEWLY HARMONIZED, AND TRANSLATED FROM THE
TEXT OF THE FOUR EVANGELISTS.**

DURING the past year, many valuable observations on the subject of biblical translation appeared in the Congregational Magazine. The most competent judges seem to be generally agreed that, although for practical purposes the authorised Version is sufficiently clear and correct, it is, nevertheless, far from being perfect, and stands much in need of improvement.

To obtain for the Scriptures in every language as accurate a translation as possible, is the common duty of all Christians; more especially of those who, in matters of religion, acknowledge no other authority than that of the divine oracles, interpreted by the rules of sound criticism, and of rational demonstration.

It has, therefore, been proposed to select from various denominations a society of persons, able and willing to co-operate in a work so desirable, and, at the same time, so difficult. But, although such a society would be well adapted to collect and revise materials, and to prepare them for general use, the materials themselves must, it is presumed, be chiefly furnished by private individuals, whose opportunities and inclinations qualify them for the cultivation of this peculiar field of labour.

With this view, the following harmonized version of a very important part of the evangelical narrative is submitted to public inspection; in the hope that, however imperfectly it may be executed, its very defects may prove useful, by exciting attention, and eliciting improvement.

The accounts given of the death, and resurrection of our Saviour by the four Evangelists, present, as is

well known, considerable diversity; both, as to the facts related, and as to the manner in which they are proposed. As each of the sacred historians communicates information peculiar to himself, and as all of them are equally entitled to regard, it has, from an early period, been thought desirable to combine their several statements into a regular, and comprehensive narrative. It may, even, be presumed that the Author of revelation designed the performance of such a task, as one mode of fixing the attention of mankind on a transaction the most momentous which the world ever witnessed; but of which, without the aid of judicious collation, it is not easy to obtain a complete, and perspicuous view. From the age of Tatian down to the present, this task has, accordingly, been often undertaken; but, it may be doubted whether it has ever been so satisfactorily performed, as not to leave occasion for attempts like the following, to exhibit a faithful transcript of the harmonized original, in a familiar English form.

In this attempt, a simple version, divided into sections and paragraphs, is first given. Words added to explain the sense are enclosed within brackets. Alterations and omissions, rendered necessary by the arrangement; as likewise, select various readings, and short notes, are subjoined at the foot of the page; but any more extensive remarks which may be thought requisite are reserved for future communication.

The portion of the Evangelical History about to be traced, comprises the events which intervened between the retirement of Jesus, after the Paschal Supper, from

Jerusalem to the Mount of Olives; and his first interview with the apostles, after his resurrection. The words to which allusion is made in the first paragraph, are those of the final prayer for his apostles, and for his church at large, which, as is recorded in the seventeenth chapter of the Gospel by John, the Saviour offered up, immediately before he entered on the scene of his sufferings, in the garden of Gethsemane.

SECTION I.

Agony of Jesus in the Garden of Gethsemane.

Matt. xxvi. 30—46; Mark xiv. 26—42; Luke xxii. 39—46; John xviii. 1, 2.

When Jesus had spoken these words, he went forth with his disciples; and, having sung a hymn, they repaired,¹ as usual, to the Mount of Olives.

Then he said² to them, All of you will this night be offended by me; for it is written,³ I will smite the shepherd, and the sheep of the flock will be scattered; but, after I am risen [from the dead,] I will go before you to Galilee. Peter answered him, Though all should be offended by thee, yet I will never be offended. Jesus said to him, I tell thee truly, that to-day, [even] this very night, before the cock crows twice, thou wilt disown me thrice. But he spake the more confidently, Though I should die with thee, I will never disown thee. So, likewise, said all the disciples.

Then came Jesus with them to a place, beyond the brook Kidron, called Gethsemane, where was a garden, into which he and his disciples entered. And Judas, also, who betrayed him, knew the spot;

ALTERATIONS, OMISSIONS, NOTES, &c.

(1) he repaired. (2) Then Jesus smit.
(3) Zech. xiii. 7.

for Jesus and his disciples often assembled there. On arriving at this place, he said to them, Sit here, while I go and pray yonder; [and] pray that ye may not fall into temptation. Then,⁴ taking apart with him Peter, and the two sons of Zebadiah, James, and John, he was seized with consternation, and distress. And he said to them, My soul is exceedingly sorrowful, even unto death; remain here, and watch with me. And he hastily withdrew from them, about a stone's cast; and, kneeling down, threw himself on his face, and prayed that, if it were possible, the hour might pass from him, saying,⁵ Abba, [that is,] Father, all things are possible to thee, remove this cup from me; nevertheless, not my will, but thine, be done. Returning⁶ to the disciples, he found them asleep; and said to Peter, Simon, sleepest thou? Are ye thus unable to watch with me a single hour? Watch, and pray that ye may not fall into temptation. The spirit is, indeed, willing, but the flesh is weak. Again withdrawing, he prayed a second time, saying, My Father, if this cup cannot pass from me, but I must drink it,⁷ thy will be done. On returning, he found them asleep again; for their eyes were heavy, and they knew not what to answer him. Again withdrawing from them, he prayed a third time, saying the same words.⁸ And there appeared to him an angel from heaven, strengthening him. Then,⁹ falling into an agony, he prayed most earnestly; and his sweat became like clots of blood dropping to the ground. Rising from prayer, he returned a third time to the¹⁰ disciples, and found

(4) And. (5) And he said. (6) And he cometh. (7) unless I drink it. (8) word. (9) And. (10) his—expunged by Griesbach.

them asleep through sorrow. And he said to them, Do ye sleep, and repose to the last moment?¹¹ There is no longer time. Rise, and pray that ye may not fall into temptation. The hour is come. Behold, the Son of Man is betrayed into the hands of sinners. Rise, let us go. Behold, he that betrayeth me is at hand.

SECTION II.

Surrender of Jesus to the Jewish Authorities.

Matt. xxvi. 47—56; Mark xiv. 43—50; Luke xxii. 47—53; John xviii. 3—11.

While he was yet speaking, behold, Judas, one of the twelve, having taken the Roman guard,¹ besides officers from the chief priests, and the Pharisees, came thither, with lanterns, and torches, and weapons. And he² had appointed them a signal, saying, [The man] whom I shall kiss is he; seize him, and lead him away securely. So he instantly went up to Jesus, and said, Hail, Rabbi, and earnestly kissed him. But Jesus said to him, Companion, for what purpose art thou come? Judas, betrayest thou the Son of man by a kiss?

Then Jesus, knowing all that was about to befall him, went forth, and said to them, Whom seek ye? They answered him, Jesus of Nazareth. Jesus said to them, I am he. And Judas, also, who betrayed him, was standing with them. As soon, then, as he had said to them, I am he, they drew backwards, and fell to the ground. Then he asked them again, Whom seek ye? They

said, Jesus of Nazareth. Jesus answered, I have told you that I am he. If, therefore, ye seek me, allow these men to depart. Thus fulfilling the declaration which he had made,³ Of those whom thou gavest me I have lost none. Then they advanced, laid hands on Jesus, and seized him.

On this,⁴ those who were with him, perceiving what was about to happen, said to him, Lord, shall we smite with the sword? And Simon Peter, having a sword, drew it, and smote the high priest's slave, and cut off his right ear. The slave's name was Malchus. Then said Jesus to Peter, Put⁵ the sword into the scabbard; for all who take the sword will perish by the sword. The cup which the Father hath given me, shall I not drink it? Thinkest thou that I cannot, even now, petition my Father, and he would instantly send me more than twelve legions of angels? [But] how, then, would the Scriptures be fulfilled, [which declare] that thus it must be? And he said,⁶ Suffer [me] thus far. And, touching the ear of Malchus,⁷ he healed him.

Then said Jesus⁸ to the chief priests, commanders of the temple [guard,] and elders, who had come forth against him, Are ye come forth as against a robber, with swords, and clubs, to seize me? I was daily among you, teaching in the temple, and ye did not seize me; but, this is your hour, and the power of darkness, in fulfilment of the writings of the Prophets. Then all the disciples forsook him, and fled.

ALTERATIONS, OMISSIONS, NOTES, &c.

(11) the remainder of the time.

(1) the cohort. (2) And he that betrayed him.

(3) That the declaration might be fulfilled, which he had made;—namely, John xvii. 12. (4) And. (5) thy—expanded by Griesbach. (6) And Jesus answered. (7) him. (8) And Jesus said.

SECTION III.

Condemnation of Jesus by the Sanhedrim.

Matt. xxvi. 57—75, end; Mark xiv. 51—72 end; Luke xxii. 54—65; John xviii. 12—27.

So the guard, and [their] commander,¹ and the officers of the Jews, seized Jesus, and bound him. And there followed him a certain youth, having no other clothing than a linen cloth,² and the young men seized him; on which,³ leaving the linen cloth, he fled from them naked.

They led Jesus,⁴ in the first instance, to Annas; for he was father-in-law of Caiaphas, who was high-priest that year. Caiaphas was he who had counselled the Jews, that it was expedient one man should die for the nation. Annas sent Jesus⁵ bound to Caiaphas, the high-priest, at whose palace⁶ all the chief-priests, scribes, and elders, were assembled.

Now Simon Peter had followed Jesus at a distance. Another⁷ disciple, also, [followed him.] That disciple was known to the high-priest, and entered with Jesus into the palace;⁸ but Peter stood without, at the gate. So the other disciple, who was known to the high-priest, went out, and spoke to the maid-servant who attended the gate, and obtained admission for Peter. Then said the maid-servant⁹ to Peter, Art not thou, also, one of this man's disciples? He said, I am not. And he went in, and joined¹⁰ the officers, to see the end. The slaves, and the officers were standing round¹¹ a

fire of embers, which they had kindled in the midst of the hall, for it was cold, and were warming themselves; and Peter stood with them, and warmed himself. While he was there,¹² one of the maid-servants of the high-priest came, and, seeing Peter sitting at the fire,¹³ after looking at him, she said, Thou, also, wast with Jesus of Nazareth. But he denied [it] before them all, saying, Woman, I know [him] not, neither do I understand what thou meanest.¹⁴ And he went out into the porch, and the cock crew. While he was there,¹⁵ another maid-servant¹⁶ saw him, and said to those who were present,¹⁷ This man, also, was with Jesus of Nazareth. Again he denied [it] with an oath, [saying,] I know not the man. A little after, another person saw him, and said, Thou, also, art one of them. But Peter said, Man, I am not.

Now the high-priest questioned Jesus concerning his disciples, and his doctrine. Jesus answered him, I spoke openly to the world: I always taught in synagogues,¹⁸ and in the temple, where all the Jews assemble;¹⁹ and I have not taught²⁰ any thing in secret: Why askest thou me? Ask those who heard [me,] what I spoke to them: Behold, they know what I have spoken. On his saying this, one of the officers, who stood near, struck him with his staff;²¹ saying, Is it thus that thou answerest the high-priest? Jesus replied to him, If I have spoken wrong, bear witness of the wrong, but if well, why strikest thou me?

ALTERATIONS, OMISSIONS, NOTES, &c.

(1) Then the cohort, and the prefect.
(2) having a linen cloth wrapped round his naked body. (3) and. (4) And they led him away. (5) him. Now—expunged by Griesbach. (6) where. (7) The other. (8) of the high-priest. (9) who attended the gate. (10) sat with (11) standing, having made a fire.

(12) And, while Peter was in the hall below. (13) at the light. (14) sayest. (15) When he had gone out to the porch. (16) woman. (17) those who were there. (18) synagogue. (19) where the Jews always assemble.—corrected by Griesbach. (20) spoken. (21) gave Jesus a smart blow.

Then the chief-priests, and the whole Sanhedrim sought for evidence against Jesus, that they might sentence him to death,¹ but were unable to obtain it;² for many witnessed falsely against him, and their charges did not agree.³ At length, two false witnesses came forward, and said, We heard him say,—I will destroy this temple, made with hands, and, in three days, I will build another, not made with hands;—I can destroy the temple of God, and rebuild⁴ it in three days. Yet, even thus, their evidence did not agree.⁵ Then,⁶ the high-priest, standing up in the midst, questioned Jesus, saying, Dost not thou make any answer? What is it that these men witness against thee? But he remained silent,⁷ and returned no answer. On which,⁸ the high-priest said to him, I adjure thee by the living God, to tell us whether thou art the Christ, the Son of God. Jesus said to him, [It is as] thou hast said; [and] I further tell you, hereafter, ye will see the Son of Man sitting at the right hand of the power [of God,] and coming on the clouds of heaven. Then the high-priest rent his clothes, saying, He hath spoken blasphemy: What further need have we of witnesses? Behold, ye have now heard his blasphemy: What think ye? They all answered, He is deserving of death.

Meanwhile,⁹ Simon Peter was standing, and warming himself; and, after the lapse of about an hour, they said to him, Art not thou,

ALTERATIONS, OMISSIONS, NOTES, &c.

(1) to put him to death (2) but found none. (3) were not equal. (4) build. (5) was not equal. (6) And. (7) was silent. (8) And the high-priest answered him. (9) And.

also, one of his disciples? He denied [it.] and said, I am not. A little after, the bystanders came up, and said again to him; ¹⁰ Certainly, thou, also, art one of them, for thy [manner of] speaking discovereth thee.¹¹ But, he began to utter oaths, and curses, [saying,] I know not this man of whom ye speak. One of the high-priest's slaves, a relative [of him] whose ear Peter cut off, said, Did not I see thee in the garden with him? Again Peter denied [it.] And, instantly, while he was yet speaking, the cock crew the second time. And the Lord turned, and looked on Peter: and Peter remembered what the Lord had said to him,¹²—Before the cock crows twice, thou wilt disown me thrice: And he went out, and wept bitterly.

The men who guarded Jesus mocked him, and beat him. Some began to spit on him, and to blind-fold him, and to buffet him, and the officers struck him [with their staves,] saying; Divine to us, Christ: Who is it that smote thee? And many other blasphemies uttered they against him.

To avoid encroaching too far on the space allotted to other communications, the remainder of the evangelical narrative will be divided between two, subsequent numbers; after which, some remarks in illustration of the whole subject may, if deemed acceptable, be separately proposed.

London, Dec. 1830.

W. S.

(10) Peter. (11) for thou art a Galilean--doubted by Griesbach;—and thy speech resembleth--suspected; Mark, xiv. 70. (12) the word of the Lord, how he had said to him.—The prediction of Jesus was more than verified; for Peter disowned him, not only three, but seven times

ADVICE TO CHRISTIAN MOTHERS ON THE RELIGIOUS INSTRUCTION OF THEIR CHILDREN.

THE first seven years are the most important period of human life. "The children of the present age," observes Dr. Watts, "are the hope of the age to come." How inexpressibly momentous then, is the charge which devolves upon you who are Christian mothers! To your care the rising generation is entrusted, at that interesting season, when the mind, tender and susceptible, is moulded to the character, which for the most part, it permanently retains. Lay it down, I beseech you, as a fundamental maxim, that the principles of true religion, diligently inculcated, are the best part of a good education. Where these are wanting, classical studies, fashionable accomplishments, and polished manners, will be only like gilding an empty casket, or strewing flowers over a mass of corruption. "Mothers," said the late Bishop Porteus, "can do great things," and assuredly in forming the minds and morals of youth; their influence has been seldom duly appreciated. The venerable prelate, whose name we have just mentioned, in another place justly observes, "that children should not be left to pick up religion as well as they can, from casual informations, or from a few superficial unconnected instructions; but it should be taught them systematically and methodically; the first rudiments of it should be instilled as early and as carefully into their minds, as those of every other science."

As soon as the understanding begins to open, let it be your constant aim to impart the knowledge of God, of his superintending providence, and of the accountableness and future state of man. The specious reasonings and pleas

of those who would supersede these all-important subjects, or leave them to be introduced at a later period, are scarcely worthy of a moment's notice. Facts clearly demonstrate, that the infant mind is capable of knowing so much of God and his glorious perfections, as to be impressed with the fear of sin, and the desire of holiness. Let it be recollected, that it is a matter of prime importance, to arouse and fix the attention of children. To gain this object, use various means, with all the winning acts which skilful management and experience can suggest. Let your arguments and illustrations be plain, simple, and familiar. While you lead them into the fields, tell them of God the mighty maker and preserver of the world, and point to the numerous proofs of his power and goodness around them. When you notice the events of Providence, connect them with the justice and mercy of God, in such a way as is calculated to touch the springs of fear and hope, desire and aversion.

Conversation is certainly the easiest and happiest method of attracting and interesting the minds of children. If truths in an abstract form fail to impress them, they are generally attentive to facts which are on a level with their capacity. Mr. Cecil observes, "that when addressing children, he often found that well chosen narrative fixed their volatile thoughts and passions, after every thing else had proved ineffectual." This good man recollects his own early days, and took a lesson from his experience, confessing that when he was a child, and a very wicked one, Janeway's *Token for Children*

had more than once sent him to weep in a corner. In our time, books of this kind are multiplied to profusion, and a select number may be put into the hands of children; but it would be well for you often to give a short sketch of characters, with some touching incidents in your familiar discourse. Too much is usually expected from reading, and too little is attempted in conversation, which affords opportunity for intermixing with narrative, seasonable warnings and affectionate exhortations. The grand facts and principles of revealed religion, are best taught by the living voice, and the obligation under which parents are laid to adopt and preserve this course of instruction, appears from the solemn precept given of old by Jehovah himself, "And these words which I command thee this day, shall be in thy heart, and thou shalt teach them diligently to thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up."

I have said nothing of catechising, though I am far from wishing to undervalue it, or set it altogether aside. There is, however, reason to apprehend, that the memory is in this way loaded with lessons when the powers of intellect are not fairly brought into play. Young children are capable of understanding many parts of the word of God, much sooner than we are apt to suppose, when once the right method is adopted; but they must be allured not driven, fed and not surfeited. They require pictures, parables, similes, and incidents, which are adapted to strike the imagination, and touch the feelings. "I have heard Dr. Doddridge relate," says Orton, "that his mother taught him the

history of the Old and New Testament, before he could read, by the assistance of some Dutch tiles in the chimney of the room, where they commonly sat; and her wise and pious reflections upon the stories there represented, were the means of making some good impressions upon his heart, which never wore out: and therefore this method of instruction he frequently recommended to parents." Indeed I am convinced, that the simple and sublime records of inspiration, ought to be read before the formal work of catechising is begun. Nothing in the world is so calculated to rouse the curiosity, and kindle the ardour of the opening mind, as the wonderful events and the diversified characters, which are vividly presented to us in the Sacred Volume. The plan of Dr. Dwight's mother well deserves your attention. This excellent woman, while her son was under six years old, taught him in the nursery as in a school, and twice a-day heard him repeat his lessons. Here, in addition to his task, he watched the cradle of his younger brothers. When his lesson was recited, he was permitted to read such books as he chose, until the limited period had expired. During these intervals, he often read over the historical parts of the Bible, and gave an account of them to his mother. So deep and distinct was the impression which these narrations then made upon his mind, that their minutest incidents were indelibly fixed in his memory.

But you must be concerned, not only to furnish your offspring with a knowledge of God, but also to train them early to his service. Warn them of the dangers and delusions of an evil world; and show them the solid and enduring advantages which flow from genuine piety. Let them learn to

reverence the name, the word, and the ordinances of God, both from your precepts, and your example. In a particular manner, endeavour to impress upon them the duty and importance of closet devotion. Perhaps it may be asked, shall prescribed forms of prayer be recommended to them? I think short and suitable forms, desirable in the beginning; yet, as soon as their faculties and feelings expand, they should be taught and encouraged to pour out their hearts at a throne of grace, with fervour and freedom in their own language. I knew an intelligent and godly woman, who used to take her little son into her chamber, and teach him to pray, partly by explaining to him the nature of the duty, and partly by offering up petitions suitable to his wants, and hearing those which were audibly uttered from his own lips. The success of this scheme fully answered her expectations. He acquired, at the age of seven years, a facility in connecting his ideas and expressing his feelings in unborrowed language, with a happy fluency, and with every mark of seriousness and simplicity. When children are advancing towards maturity Dr. Watts's Guide to Prayer, or Matthew Henry's work on the same subject, may be put into their hands.

In giving instruction to your tender rising charge, let me advise you constantly to inculcate moral duties on Christian principle. Let them be enjoined strictly to speak truth and do justice, not merely because falsehood and fraud are disreputable among men, but because they are sinful and highly offensive to God; let them be habituated to temperance and pu-

rity, not only because luxury and excess are injurious to the body, but because they are deadly and ruinous to the soul. Teach them to be kind and communicative to the poor, and liberal in supporting good institutions, without expecting the incense of praise to feed their vanity. Make them acquainted with their constant dependence on the grace of God, the merit and intercession of Christ, and the work of the Holy Spirit.

It is scarcely necessary to say, that much of your success in the religious instruction of your children, must arise from the habitual calmness of your own temper, and the steady consistency of your own conduct. Those dear little creatures, whose time is spent chiefly in the nursery, are more shrewd observers than we generally suppose them to be. They can read the meaning of actions, and even of looks, before they can distinguish the letters of the alphabet. Would you then bring them up in the nurture and admonition of the Lord, let your temper and spirit supply the best comment and illustration to your verbal instructions. Let your parental authority be firmly maintained, yet softened with uniform kindness; let your kindness be coupled with prudence, and your prudence with unaffected humility and prayer. I am perfectly aware, that with every means which can be recommended, the task to which you are called is a difficult one, but you have also many encouragements, and these deserve to be particularly stated in another paper.

AMICUS B.

THE JEWISH ORIGIN OF THE CELEBRATED POPULAR LEGEND,
 "THE HOUSE THAT JACK BUILT."

As the occupations and pleasures of childhood produce a powerful impression on the memory, it is probable that almost every reader who has passed his infantile days in an English nursery, recollects the delight with which he repeated that puerile jingling legend—"The House that Jack built." Very few, however, are at all aware of the original form of its composition, or the particular subject it was designed to illustrate. And fewer still would suspect that it is only an accommodated and altered translation of an ancient parabolical hymn, sung by the Jews at the feast of the passover, and commemorative of the principal events in the history of that people. Yet such is actually the fact. The original, in the Chaldee language, is now lying before me; and as it may not be uninteresting to the readers of the Congregational Magazine, I will here furnish them with a literal translation of it, and then add the interpretation, as given by P. N. Leberecht, Leipsic, 1731. The hymn itself is found in *Sepher Haggadah*, fol. 23.

1. *A kid, a kid* my father bought,
 For two pieces of money :
 A kid, a kid.
2. Then came the cat, and ate the kid,
 That my father bought,
 For two pieces of money :
 A kid, a kid.
3. Then came the dog, and bit the cat,
 That ate the kid,
 That my father bought,
 For two pieces of money :
 A kid, a kid.
4. Then came the staff and beat the dog,
 That bit the cat,
 That ate the kid,
 That my father bought,
 For two pieces of money :
 A kid, a kid.

5. Then came the fire, and burned the staff,
 That beat the dog,
 That bit the cat,
 That ate the kid,
 That my father bought,
 For two pieces of money :
 A kid, a kid.

6. Then came the water and quenched the fire,
 That burned the staff,
 That beat the dog,
 That bit the cat,
 That ate the kid,
 That my father bought,
 For two pieces of money :
 A kid, a kid.

7. Then came the ox, and drank the water,
 That quenched the fire,
 That burned the staff,
 That beat the dog,
 That bit the cat,
 That ate the kid,
 That my father bought,
 For two pieces of money :
 A kid, a kid.

8. Then came the butcher and slew the ox,
 That drank the water,
 That quenched the fire,
 That burned the staff,
 That beat the dog,
 That bit the cat,
 That ate the kid,
 That my father bought,
 For two pieces of money :
 A kid, a kid.

9. Then came the angel of death, and killed the butcher,
 That slew the ox,
 That drank the water,
 That quenched the fire,
 That burned the staff,
 That beat the dog,
 That bit the cat,
 That ate the kid,
 That my father bought,
 For two pieces of money :
 A kid, a kid.

10. Then came the Holy One, blessed be He !
 And killed the angel of death,
 That killed the butcher,
 That slew the ox,
 That drank the water,
 That quenched the fire,
 That burned the staff,
 That beat the dog,

That bit the cat,
That ate the kid,
That my father bought,
For two pieces of money :
A kid, a kid.

The following is the interpretation :

1. The kid, which was one of the pure animals, denotes the Hebrews.

The father, by whom it was purchased, is Jehovah, who represents himself as sustaining this relation to the Hebrew nation.

The two pieces of money signify Moses and Aaron, through whose mediation the Hebrews were brought out of Egypt.

2. The cat denotes the Assyrians, by whom the ten tribes were carried into captivity.

3. The dog is symbolical of the Babylonians.

4. The staff signifies the Persians.

5. The fire indicates the Grecian empire, under Alexander the Great.

6. The water betokens the Roman, or the fourth of the great monarchies, to whose dominion the Jews were subjected.

7. The ox is a symbol of the Saracens who subdued Palestine, and brought it under the chaliphate.

8. The butcher that killed the ox denotes the Crusaders, by whom the Holy Land was wrested out of the hands of the Saracens.

9. The angel of death signifies the Turkish power, by which the land of Palestine was taken from the Franks, and to which it is still subject.

10. The commencement of the tenth stanza is designed to show that God will take signal vengeance on the Turks, immediately after whose overthrow the Jews are to be restored to their own land, and live under the government of their long expected Messiah.

E. H.

Canonsbury Square, Dec. 1830.

POETRY.

HYMNS APPLICABLE TO THE ADMISSION OF CHURCH MEMBERS.

No. 7.

HAVE we subscribed our hands to own
The Saviour for our sovereign Lord?
Taking his laws for our's alone,
His smile for our supreme reward?

At his own sacrament of Grace,
Do we his sacred pledges take?
Where Faith's keen vision still may trace
The wine he gave, the bread he
brake.

Shepherd of frail and wandering sheep,
Send thy good Spirit from above;
And these, our erring Spirits, keep
In thine own purity and love.

Do we go forth to all abroad,
And say, "Christ's followers are we?"
Then in what pure and strict accord
Should all our lives and actions be.

What, if his high and sacred name,
He, who our souls from death redeem'd,
Should, through our sin, be brought to
shame,
And by the scoffer be blasphem'd?

JAMES EDMESTON.

Homerton.

FRAGMENTS.

"Tis strange, yet true, Life's very form
Is leagued with death to feed the worm!
The soul survives! a voice replies—
"There is a worm that never dies!"

Why is Sickness seen with dread?
She treads the track her sire will tread!
And who is He? The spectral king!
Together oft they strike—their weapon
one—a STING.

R. F.

“THE TIME IS SHORT.”—1 Cor. vii. 29.

“The time is short”—awake—awake—
And with thyself due counsel take
Of things that appertain to peace,
When time, and life, and breath shall
cease.

“The time is short”—arise—arise—
Look up in faith beyond the skies ;
With humble hope and fervent prayer
Implore, and find a portion there.

“The time is short”—adieu—adieu—
Our social hours on earth are few ;
Spirit of God ! our footsteps guide
To that blest world where friends abide !

Lancashire.

“The time is short”—ascend—ascend—
This earth awaits a fiery end ;
With caution shun its lurking snares,
And rise above its pressing cares.

“The time is short”—away—away—
And seek a longer, brighter day ;
Where cloud nor night shall intervene ;
Where fadeless glory gilds the scene !

SAMUEL.

THE STORM.

“And behold there arose a great tempest in the sea.”

Matthew viii. 24.

GLIDING along the calm blue sea, a ship pursued her way,
More precious too the freight she bore, than Ophir could display ;
For one, the “King of Men” reposed, upon that vessel’s deck,
The same whom John disciple lov’d, and hung upon his neck.

Borne on the Galilean wave, propitious in the gale,
The vessel flew, while busy hands, outspread the flutt’ring sail ;
The mariners disciples were, disciples of our Lord,
Who follow’d in his pilgrimage, and listen’d to his word.

To the Gadarene’s rocky shore, they steer’d their silv’ry course,
When sudden rose the whistling wind, that blew with fearful force ;
With giant strides the waves roll’d on, a raging stormy sea,
While toss’d the vessel onward swept, in awful jeopardy.

In turmoil fierce, the angry deep dash’d forth its foaming surge,
The piping winds sad requiem sung, a deep and solemn dirge ;
It seem’d as tho’ the yawning waves would swallow up their prey,
Which fill’d the fear-struck mariners with terror and dismay.

Struck by the terror of the scene, th’ appalling danger near,
They haste to wake their sleeping Lord, and tell their anxious fear ;
“Good master save us, ere we sink, and perish in the storm,”
Thus spake they, when the Saviour rose, in all his godlike form.

He whose the heav’n of heav’ns is, and whose the sapphire throne,
Who dwells amid the cherubim, and calls the stars his own ;
Who sways the universe, and bids the earth’s foundations stand,
And measures out the waters in the hollow of his hand.

’Twas he, the mighty God, who set a limit to the sea,
Who said unto its dark proud waves, “Be stay’d, ’tis my decree,”
’Twas he who from that vessel’s side, controll’d the angry deep,
Who spake unto the winds “be still,” and hush’d the storm to sleep.

The fishermen of Galilee in stricken wonder stood,
When they beheld the miracle thus wrought upon the flood ;
“What man is this, in lowly guise, of our inferior clay,
What man is this, (each heart responds,) whom winds and waves obey.”

He who commands the elements, their angry fury cease,
Who bids the terror-stalking storm, to slumber into peace,
Can with a word restrain the flood, that sin’s dark billows roll,
Can calm the tempest of the mind, and passion’s sway control.

Shadwell.

J. S. H.

REVIEW OF BOOKS.

A concise View of the Succession of Sacred Literature, in a Chronological Arrangement of Authors and their Works, from the Invention of Alphabetical Characters to the Year of our Lord 1445. Vol. I. Part I. By Adam Clarke, LL D. F.A.S. Part II. By J. B. B. Clarke, M. A. 1820. London: T. S. Clarke, 45, St. John Square.

IT has often struck us, that writers upon the literature of antiquity have been guilty of a gross misstatement, in placing the establishment of Christianity in the Roman empire, and its elevation as the state religion, among the principal events which led to the decline and extinction of ancient learning; and yet we scarcely take up a work upon the productions of the classical ages, without finding pathetic lamentations over the lost decades of Livy, the spoliation of Simonides, or the pillage of Menander, connected with the ignorance and bigotry of the early Christians, as an effect with its cause. In our judgment, such a representation is decidedly erroneous, and we shall be happy to contribute our mite to remove a false impression, by examining the literary character of the first Christian professors, and thus endeavouring to ascertain what influence their prevalence had upon the interests of ancient literature. To this subject we have naturally been directed by a cursory review of the contents of the volume before us—exhibiting a concise summary of the literary labours of the fathers of the first four centuries; and as far as the limits of the present article will allow, we hope in some degree to do justice to departed worth.

The fathers of the church, have been represented as engaged in a

crusade against heathen wit, as well as heathen superstition, intentionally involving the literature and the mythology of paganism in indiscriminate ruin. If subject, however, to close and impartial investigation, this judgment will be found to violate the bounds of truth; to be discountenanced by the genius of the intrusive religion, and the literary character of its most zealous apologists; and to be sanctioned, not by the history of its general progress, but by the occasional excesses of a highly tempered and misguided zeal. The Christian system, when it proceeded from the hand of its divine founder, and was maintained in its purity by the primitive professors, gave no advocacy to the sentiment, that ignorance is the mother of devotion—this was the offspring of later times; when adulterated by human inventions, and amalgamated with the beggarly elements of this world, every distinctive feature of its divinity had been defaced, and the impress of man's device became stamped upon it. Paul, when at Athens, showed that he was well qualified to address the polished group of sages collected to hear him; and by a citation of their own literature, to corroborate his doctrine, he subscribed a testimony in favour of uninspired genius; and gave assurance to the philosophic assembly, that they were not listening to the voice of presumptuous ignorance: "for in him," says he, "we live, and move, and have our being; as certain also of your own poets have said, 'for we are all his offspring.'"

* Aratus. Phœnou.

The early adversaries of the faith represented its professors to consist of the rudest of the populace, and its advocates to be composed exclusively of mendicants and slaves. The design of this gloomy colouring, was to excite the prejudices of a polished people against the new religion—to deprive it of the countenance of the higher classes of society—and to lead the authorities of the empire to interfere, to check the advances of a community, which received the Barbarian and the Scythian within its pale. A faithful delineation is not however to be expected from the pencil of an adversary. Pliny employs the terms *omnis ordinis*, when speaking of the Bithynians, who had deserted the cause of paganism, and Roman citizens of every grade were brought before his tribunal, for their profession of the Christian faith.* This sanctions the declaration of the bold apologist, Tertullian, who enumerates to the African proconsul, senators, matrons, and individuals of the highest rank, who must perish, if the Carthaginian magistracy carried into execution the persecuting edicts of the emperor.† The “poor” had the Gospel preached unto them; but the “scribe” and the “disputer” were made “obedient to the faith;” and thus the odious imputation of intrusive ignorance, which the unsanctified intellect of man has proudly attributed to Christianity, cannot in consistence with historical fact be affixed to it.

It must, however, be admitted, that a strong feeling of aversion to profane literature was manifest in various instances; and that a neglect of the productions of the classical ages, was with some a

point of conscience. Circumstances rendered this unavoidable; for so intimately was the learning of heathenism interwoven with its superstitions, that the hand of hostility could hardly be lifted up against the former, without in some degree inflicting an injury upon the latter. Poetry, painting, sculpture, and eloquence were connected with a vile and bewitching mythology, upon an alliance with which, the Christian system pronounced an anathema. In the pages of Homer and Virgil, the high seat of the divine majesty was violated—the Jupiter of Olympus usurped the rights of the God of Zion—and from the hands of Praxiteles and Phideas, images started forth to be palmed upon the multitude, as the representatives of Him whom no man hath seen or can see. It is not surprising then that prejudices should be excited in the mind of the Christian, when he found a mythology so diametrically opposed to the truth he revered, which sanctioned the grossest obscenity as a religious observance, which injured his civil rights, and invaded his private happiness; which arrayed against him the decree of the senate, the sword of the magistrate, and the hand of the executioner—eulogised in poetry, and advocated in sculpture; and that he should turn away from the pages of the muse, and when opportunity offered, hurl the productions of the chisel from their impious eminence. Still, the prevalence of Christianity, or rather the fanatical zeal which unhappily influenced some of its friends, however adverse to the fine arts, inflicted no injury upon the cause of learning, but what was amply compensated by the literary labours of the sect. Assailed by heathen sophists and rhetoricians, the fathers of the church had to appear in defence

* Plin. Epist. x. 97.

† Tertullian ad Scapulam.

of their impugned faith; and their apologetic writings display an extensive acquaintance with the learning of the ancients. The genius and ability of their opponents, rendered it incumbent upon the Christian apologists, to study the literature of the classical ages, in order to be qualified successfully to vindicate the truth, and attack the philosophy of the pagan schools. Laws were hence enacted, excluding the illiterate from public offices in the church; and ordaining bishops or doctors to be proficients in human wisdom. At Alexandria many of the Christian presbyters, embracing the principles of a modified Platonism, assumed the philosopher's cloak; and though the beautiful simplicity of the Gospel became corrupted by an alliance with human speculations, and its sublime truths obscured by allegory and mysticism; yet the coalition was in some respects advantageous to the church, inasmuch as profane learning could be employed in its defence.

To preserve their youth from having recourse to the sages of paganism for their education, schools were established by the Christians, to which masters competent to instruct in the various departments of science were appointed. These *gymnasia* were intended principally for those who aspired to public stations in the church, and for the use of the novitiates, libraries were frequently attached to the colleges. The academy at Alexandria, commonly called the *catechetical school*, one of the most important of the early institutions of Christianity, became soon renowned for the erudition of its masters; here Pantænus, Clemens, and Origen, retired from the duties of the Christian sanctuary, to meditate upon the lofty speculations of metaphysical science, unfortunately, however, exhibiting to

their pupils, the truths of the Gospel, blended with the wild dreams of the Grecian sages. From this school proceeded the sect of the Eclectics, who, acknowledging Ammonius for their master, amalgamated the doctrines of religion with the opinions of the philosophers. Similar academies existed afterwards at Rome, Marseilles, and Treves, in the west; and in the east at Antioch, Cæsarea, Edessa, and Seleucia.*

A most important benefit was conferred upon literature, by the primitive Christians, by the establishment of public repositories for books. Previous to the invention of printing, the multiplication of books was a tedious and difficult undertaking. The time necessarily occupied in transcription—the glutinous ink then used, which prevented a rapid movement of the pen—the ornaments regarded as indispensable appendages of finished manuscripts—together with the care requisite to guard against mistakes—rendered it almost impossible to circulate before the art of writing arrived at its perfection, more than duplicates of the most valuable productions. The preservation of writings, so scarce, and yet so liable to destruction, became an object of anxiety, to which the institution of libraries essentially contributed. In the third century, an extensive collection was founded in Cæsarea, by Julius Africanus, which was afterwards enriched by Pamphilus and Eusebius, the former a presbyter, and the latter bishop of the Cæsarean church. Jerome compares this collection, which contained upwards of 30,000 volumes, to the magnificent libraries of Demetres Phalereus and Pisistratus: "Pamphilus," says he, "wrote out al-

* Schmidins. *Dis. de Schola Catechetica Alexandrina.*

most all Origen's works for the use of this library, which were reserved there in his time;" he afterwards tells us, that he himself consulted it in his emendations of the sacred text; and the Arian bishop Euzoios is commended for restoring it from decay.* The Hebrew copy of St. Matthew's Gospel, and the *Hexapla* and *Tetrapla* of Origen, were among its principal rarities, which probably perished along with their companions, when Cæsarea fell into the hands of the Saracens, in the sixth century. Eusebius makes honourable mention of a library belonging to the church of Jerusalem, established for its use by Alexander its bishop, in the third century; indeed he notices it, as having furnished him with the principal materials of his ecclesiastical history. In the *Acts of Purgation* of Cæcilian and Felix, we read of a library, belonging to the church of Constantine, in Numidia; this was delivered up during the persecution of Diocletian, into the hands of the civil magistrate, by Paulus its bishop, who was hence anathematised as a *traditore*.† Augustine, in one of his works, mentions the library of the church of Hippo.‡ In Constantinople a valuable collection was formed by the munificent patronage of Constantine: works of merit were sought for in all quarters; and transcriptions made when the originals could not be purchased. The encomiastic historian of the emperor's life, and his personal friend, Eusebius, explicitly mentions his anxious solicitude to promote the cause of letters in his new capital; and the decrees issued by him in favour of the

professors of the liberal arts, evince his desire to render the shores of the Bosphorus as illustrious in the annals of literature as the banks of the Tiber.* The Byzantine library consisted of 8,900 volumes at the death of its founder; but the contributions of succeeding emperors had increased it to 100,000, in the time of the younger Theodosius, among which, was the only authentic copy of the Nicæne Council. When we consider the period when these collections were formed, we cannot estimate lightly the service they rendered to ancient literature—the Roman literary character had markedly degenerated—"the libraries they inherited from their fathers," says Ammianus Marcellinus, were "secluded like dreary sepulchres from the light of day"—and such was the corrupted, vitiated taste of even men of letters, that we find Quintilian extolling Domitian as the greatest of poets—Velleius Paterculus the historian censuring Cicero and eulogising Tiberius—and Adrian disgusted with the names of Homer and Plato, and giving the poetic crown to Ennius in preference to Virgil.

The edicts issued by the emperors against the Christians, frequently mention their books and writings, which were ordered to be destroyed, because their sacred records were obnoxious to the heathen priesthood. In the execution of these edicts, the curators or civil magistrates did not stay to discriminate between the sacred and the profane, and the demolition of a Christian library was frequently as fatal to the cause of learning, as the destruction of a heathen collection. An old Chronicler thus speaks of the persecution under Diocletian:

* Hieronymi Catalog. Scriptor. Eccles. c. 75.

† Gesta, Purgat. Cæciliiani ad calcem Optati. p. 267.

‡ Augustine de Heres. c. 80.

* Euseb. Vita Constant. lib. 1. Codex Justinianus, lib. x. xiii.

—Cristenemen, that he fonde, to strong
deth he brogte,
Chirches he fel al a doun—
And al the bokes, that he mygte fynde
in eny londe,
He wold le hem berne echon amid the
heye strete.*

The letter of Julian to the prefect of Egypt, respecting George bishop of Alexandria, is demonstrative of the cultivation of general literature by the persecuted community. "You will oblige me," says he, "extremely, by collecting all the books of George. He had many I know on philosophical and rhetorical subjects, and many on the doctrine of the impious Galileans. All these I would have destroyed; but lest others more valuable should be destroyed with them, let them all be carefully examined. I am not unacquainted with this library, for when I was in Cappadocia, George lent me several books to be transcribed, which I afterwards returned to him."†

To the early Christian church, the cause of letters is also indebted, for the preservation of some of the most valuable fragments of the wisdom of antiquity. In asserting the claims of their religion to universal suffrage, as a system bearing the impressive sanction of a divine origin, the fathers had to engage in literary contests with three classes of adversaries—the tenacious adherents to abrogated Judaism—the disciples of the Ammonian school—and the exclusive advocates of paganism. To meet the arguments, and refute the pretensions of the two latter classes, headed by Celsus, Porphyry, Fronto, Crescens, and Ammonius

Saccas, the attention of the Christian polemic was directed to the study of heathen literature, as an investigation of its peculiar character and dogmas was necessary, to enable him to expose the errors and absurdities of the pagan disputants. The controversial writings of the fathers have hence been instrumental in preserving to us, by quotation, passages (brief and isolated, it is true) from heathen authors, whose productions have not survived the ravages of time. The third book of *Theophilus ad Autolycum*—the *Institutionum Divinarum adversum Gentes* of Lactantius—the *Stromata* of Clemens—the *Panarium* of Epiphanius—and the *Preparatio Evangelica* of Eusebius—are on this account peculiarly valuable. "Clemens," says Cyril of Alexandria, "was admirably learned and skilful, and searched to the very bottom of all the learning of the Greeks, with that exactness, that perhaps few before him attained to."* Speaking of the use of Gentile learning, he curiously observes, that "as the husbandman first waters the soil, and then casts in the seed, so the notions he derived out of the writings of the Gentiles, served first to water and soften the gross and terrestrial parts of the soul, that the spiritual seed might be better cast in, and take vital root in the minds of men."† A remarkable instance of attachment to the ancient classics, we have in the conduct of Apollinaris and his son, when Julian by an edict prohibited the Christians the use of classical literature, "lest," said he, "being furnished with our armour, they make war upon us with our own weapons."‡ To supply the place of the Greek

* Robert of Gloucester. *Chronicle*. T. Hearne, Oxford.

† Epist. Jul. ix. p. 17, a full account of the libraries of the early Christians may be found in Lomeier de Bibliothecis Ultrajecti. 1680. 8vo.

* Contr. Julian. l. 7. p. 231.

† Strom. l. 1. p. 278.

‡ Epist. Jul. 43.

authors in the schools, the Apollinarii commenced composing imitations of Homer, Euripides, Pindar, Menander, and the most celebrated of the ancient writers. The Pentateuch, the historical books, and the Psalms, soon appeared, dressed in the different metres of the Greek verse; and according to Sozomen,* the imitations equalled or excelled the originals. Of the truth of this we cannot now judge, as all the Christian imitations of the classics have perished, with the exception of a version of the Psalms, in Heroic verse, by the younger Apollinaris.†

The hasty sketch which we have now given, is sufficient to show that literature is under a considerable amount of obligation to the exertions of the early Christians. They established schools, founded libraries, searched the pages of the pagan classics, and embodied valuable fragments in their writings; travelled to the most celebrated seats of learning, in quest of information; and preserved the latinity of Cicero and Virgil from the destruction which threatened it, when

* Hist. Eccl. l. v. c. 18.

† This was preserved in two MSS. in the French King's Library, and published by Hadrian Turnebus, cum Var. Lect. Svo. Paris. 1552. A very different representation is given of this circumstance in a highly talented and influential contemporary. In an article on the history of Gnosticism, the reviewer describes the Christian fathers, as "men of lofty ambition, aiming to supplant the pagan classics," and he brings forward the conduct of the Apollinarii as an instance. The edict of Julian, however, which the writer has either intentionally concealed, or been ignorant of, clearly acquits them of any such design. Their imitations were not intended to supplant the classical authors, but to supply their place in the Christian schools, when obliged by imperial tyranny to disuse them in the education of their youth. Hence they returned to their former models, when the edict was annulled at the accession of Jovian.—*Foreign Quarterly Review*, No. x. Art. 8. Feb. 1830.

the barbarous dialects of the North became the vernacular language of Italy. The use of Latin in the liturgical formularies, theological writings, and decretal correspondence of the church, doubtless preserved it from extinction, when the hard and knotted Gothic usurped its place. Had it not been thus for the influence and institutions of Christianity, the learning of the ancient world would inevitably have perished; the polity, jurisprudence, and literature of classical antiquity, would have been totally suppressed, when the shrill-toned voice of the Hun was heard on the west of the Volga, and the gigantic edifice of Roman sovereignty fell before the wanderers from the Scythian forests. When Alaric entered Rome, in the night of the 26th of August, 409, the servility and effeminacy which existed, excited the contempt of the high-minded Goth; almost every spark of mental grandeur, political virtue, and manly heroism had been extinguished; diseased and swollen by long-continued luxury and corruption, the body politic had become a mass of decay and putrescence; and the pulse of intellectual life had ceased to beat, except in the breast of a Christian matron, Proba Falconia, who fled from the capital, while the palace of Sallust, on the Quirinal hill, was in flames, with the *Cento Virgilianus*, a poem of her own, narrated in centos from the Mantuan bard. It is true that the misguided zeal of some of the Christians, when called to the exercise of legislative power, led to the commission of unwarrantable excesses; that the iconoclasm of the eighth century was practised in the fourth; that the demolition of the pagan's temple was deemed necessary, to secure the downfall of his degrading superstition; but the interests of general literature were not affected by the unsparring fury

of the iconoclasts; the injury they inflicted was confined exclusively to the fine arts, and this was not more extensive than the circumstances of the case would lead us to expect. Had the statues of the heathens met the gaze of the Christian merely as specimens of the master-hand of the sculptor, they might have been admired and preserved as unrivalled productions of art; but when he beheld them surrounded by a host of votaries, as the rivals of Him who has clouds and darkness round about him, it is not strange that an imperious necessity should be felt, to terminate such impious idolatry, by demolishing the senseless objects of human adoration.*

The preceding remarks have presented themselves to our attention, by an examination of the interesting work before us. The first Part of this volume was published by Dr. Clarke, some twenty years ago; it is now reprinted, and continued by his son, J. B. B. Clarke, Minister of St. Matthew's, Liverpool. It is a concise history of ecclesiastical literature, exhibiting, in a chronological series, successive writers from the publication of the decalogue, to the close of the fourth century of the Christian era. Of the works cited, a brief analysis is given, with the *editio princeps*—*editio optima*—and the best *translations* of those which have appeared in English.* Fabricius, Cave, Lardner, and Tricalet, have been principally consulted; but the learned Doctor's intimation somewhat startled us, that the *Bibliothèque des Auteurs Ecclésiastiques* of Du-Pin had not come under his notice. As intended specially for those "engaged in the sacred ministry, no matter of what denomination," we must be allowed

to express an opinion, which the author himself seems to have entertained, that the work is much too limited and superficial. It is an excellent manual for the library of a private Christian; but surely these are times when a minister should know, and a student for the ministry should learn, something more than titles of books and heads of chapters. There is a danger, to which those educating for the sacred office are exposed, and against which we would lift up a warning voice—of preferring the elegantly printed manual to the venerable tablets of "olden time"—drinking of a stream widely meandering from its source, instead of penetrating to the fountain, however rough and thorny the road—cultivating that knowledge which is showy rather than solid, which may glitter in the parlour and impose in the pulpit, but which will prove a mere weapon of straw against the tide of heterodox opinion. Feeble and powerless will those ministrations ultimately prove, which result not from "searching and enquiring diligently;" they may be paraded before the people, wrapped up in the "purple and fine linen" of elegant gesticulation and winning phraseology; but the discovery will come, to the spiritual injury of the church over which such aspirants preside, that they have, Ixion like, grasped a cloud for a Juno. When the popular literature of the present day, though not decidedly anti-christian, is lamentably lax in principle, and licentiously liberal in sentiment; when the plague of rationalism, which has corrupted the Lutheran Germanic churches to their hearts' core, has extended its foul spots to the banks of the Cam and the Isis; it becomes the duty of all theological instructors, in sending forth candidates for the ministry from their academies, and the indispensable duty of all churches, in installing such into the pastoral office, to recognize as the

* A law of Honorius directed the abolition of sacrifices, but the preservation of the heathen temples.—Winkelmann *Storia delle Arti*, tom. ii. p. 326.

test of their eligibility, “the spirit of power and love, and of a *sound* mind.” For these reasons—because we think it important that a minister should be acquainted with ecclesiastical antiquity, without which he is, in fact, ignorant of the history of his own religion—and because we look upon a list of names and works, and a brief analysis, as insufficient to communicate such information—we should have hailed the Doctor's work with greater pleasure, had he adopted, with reference to the principal Fathers, the same plan as Bishop Kaye has done, in his recent volume on the writings of Justin and Tertullian. Dr. Clarke will excuse us making these observations. He has himself “enquired diligently;” and we would have the juniors in his own, and all other denominations, to imitate his example. We wish to see among us, “no wells without water,” to mock the hopes and cheat the expectations of thirsty spirits; but fountains full to overflowing, covering the whole sphere of their influence with moral beauty and spiritual vegetation; and filling the visible church with “trees of righteousness, the planting of the Lord,” instead of stocking it with the productions of a hothouse, forced by empty declamation into a sickly and ephemeral existence.

Painful reflections have frequently occupied our minds during this review of the writings of the Fathers. They furnish us with melancholy evidence of human fallibility; of strong and vigorous minds seduced from the high-way of truth, into the bogs and marshes of error; and teach us the salutary lesson, that a departure from the purity of the faith must ensue, when the light of revelation is forsaken for the *ignis fatuus* of “philosophy and vain deceit.” Fascinated by the system of the eastern contemplatists—a system which instilled a passion for habits of reverie, and gave un-

bounded licence to the imagination, so suited to the sunny heaven and balmy climate and fragrant breezes of Asia and Southern Europe—the introduction of an allegorical method of interpretation was the result, and many of the Greeks and Africans were carried to the extreme of visionary speculation. This attachment to philosophy gave rise also to the *economical* mode of disputation, and originated those pious frauds which blemish the early history of the church. Imbibing from their heathen opponents the detestable notion, that “truth may be defended by falsehood,” a host of surreptitious books were poured forth; and the *Acts of Paul and Theela*—the *Sibylline Oracles*—the *Testaments of the Twelve Patriarchs*—and the *Recognitions of Clement*, still remain, the reproach and scandal of the Christian name. We willingly, however, turn to the bright side of the picture, and in justice to the fathers, we must honour their unwearyed industry, arduous labours, and patient enquiries after truth. It is calculated by Montfaucon, that the Hexapla of Origen must have made at least fifty large volumes, and the works of Eusebius and Jerome were equally, and perhaps more voluminous. Nobly did they stand forth to defend their faith; and though unpatronized by power, assailed by mobs, and traduced by all, they have not laboured in vain; for, from age to age, from the “cloud of witnesses” to which they have been gathered, they have beheld the transmission of that redeeming word, which they lived and died to preserve.

It is intended by the authors, to carry this succession of Sacred Literature, down from the fourth century, where the present volume ends, to the era of the invention of printing. This, we suppose, will be conducted principally by the younger Clarke. A careful inquiry into

the ecclesiastical literature of what are commonly called the dark ages, is highly desirable, as it will serve to illustrate the gradual corruption of the church, and the rise of that spiritual tyranny which held the minds of men in domination for so many centuries. Ample materials for such a work exist, the collation and arrangement of which would render an important service to ecclesiastical history—for be it remembered, that at no period was learning extinct in the church—that the common representation of the middle ages, as a period of total ignorance, is by no means correct—and that, whilst darkness brooded over the cathedrals of Italy, and Southern Europe, the lamp of knowledge was carefully tended in the *scriptorium* of the northern monasteries; for the arrangements of Providence, in this respect, are well and truly expressed by Bede, who, at probably the darkest era, as it was proverbially said of him, “born in the farthest corner of the earth, compassed it with the line of his genius:”

“That many lights should shine in every age,
T' illume the loathsome shades of human night
With his celestial flame, the Lord permits:
And though our light supreme is Christ divine,
Yet God has sent his saints with humble rays,
To burn within his church.”

Life of St. Cuthbert, from the Latin.

Sermons, by Ralph Wardlaw, D. D. 8vo.
London: Longman and Co.

A VOLUME of thoroughly good sermons is among the very rarest articles of literature. The age abounds and superabounds with works of admirable and consummate skill in poetry, history, biography, philosophy, and fiction; but to what volume of modern times can the young divine be sent

for models of pulpit oratory? And yet we do not intend to insinuate, either that there is a deficiency of published sermons, or that they are not distinguished by many admirable qualities; but we presume to lay it down as unquestionable, that there is no parity in point of excellence, between the volumes of sermons, and volumes of any thing else, which the last thirty years have produced. Several attempts have been made by preachers of high name and commanding influence, to rear in the world an imperishable memorial of the renown they have acquired among their contemporaries. But competent judges are, we believe, quite agreed, as to the palpable failure of all late attempts to produce a volume of sermons, which in future times shall take a station beside the immortal productions of past ages. We have, indeed, had various volumes of sermons quite equal in some qualities to the very best of their class among the earlier divines—and in point of utility it must be confessed, that our modern writers have not only equalled, but considerably improved upon, most of their predecessors. Were a classification made of sermons and authors prior to the eighteenth century or thereabouts, we should assuredly find all those of highest repute without parallels in modern times. That is to say, if a selection be made of the two or three classes of sermon-writers, whose merits, all counts cast up, stand confessedly highest, they would be found without competitors among modern authors.

Perhaps the following six classes might be made to include all the more considerable volumes of sermons prior to, or within a few years of 1700.—1st. The *Scholastic*, of which Donne, J. Clark, and Farindon might be named as the

most distinguished examples. These it would be absurd to imitate; since the taste of the age would neither tolerate such a style, nor would it be conducive to the interests of revelation, or the edification of the church. This class is extinct among the moderns, and may it ever remain so! The second might be called the *Argumentative*, including the *Metaphysical*. Of this class, Barrow, Bentley, Coneybeare, and Sam. Clarke, may be taken as the chiefs. Of these we shall say no more here, than that their works rank among the most distinguished and admired efforts of human talent, but are not equally distinguished by *glory to God*. Then, thirdly, comes the *Rhetorical*, among whom Taylor, South, and Hall, are the leaders of a long and popular list, which need not be further described. The fourth may be denominated the *Scriptural*, intending thereby those who have made the elucidation and enforcement of scriptural truth the leading principle of their sermonizing. Among these, Howe, Leighton, and Sanderson may stand as specimens of the subordinate divisions. The fifth class might be named the *Rationalists*, (not in the Socinian sense of that term,) but as signifying that class of preachers, whose appeals are chiefly to the reason, and who aim at a philosophic calmness and elegance of manner. Tillotson, Atterbury, and Secker are the heads of this class. Finally, may be named, and merely named, the *Anti-spiritualists*, or *Courtly*. This party includes the whole class of symbolizers with the spirit of popery, who stickle for the *opus operatum*, or efficiency of what are termed regular and authorized rites. Offspring Blackall, Archbishop Sharp, Moss, Tennison, and Smalridge, in different degrees, belong to this

class. Now, of all these there are only three classes which we are at present concerned to notice. These are the *Argumentative*—the *Rhetorical*—and the *Scriptural*. In the class of *Argumentative*, and especially in the subdivision of the *persuasive* and *powerful*—the style which acts with a sort of irresistible enchantment upon the mind—which delights, convinces, and benefits the heart—and bears the reader triumphantly onward to the author's conclusion; we are utterly unable to come into competition with our ancestors. Horsley is the only man who has approached to the dignified beauty and massive grandeur of the early argumentative preachers: and he falls perpetually into dogmatism and theory. Some of his most successful efforts of reasoning and eloquence are thus fatally vitiated, and we always put down his book with the conviction, that he rather aims to make his own opinion triumph, than either to promote the cause of scriptural truth, or the advantage of his reader. He is a gladiator, not a soldier. He had, indeed, the *powers* of a great sermonizer, but not the *temper*. He would have become a greater divine if he had been a less churchman. But an autocrat in print, and especially in theology, is less tolerable than an autocrat in any thing else; and about as sure to be resisted by intelligent readers, as the political autocrats of Europe, by the advancing spirit of liberty in the present age.

In the class of *Rhetorical* preachers, using that term in a good sense, or even in its best and highest, we have no pretensions to competition, except in the case of some single sermons. There is, indeed, a living preacher, who is, or at least was, capable of achieving something in the highest style of pulpit eloquence; but whether

the age will ever have to congratulate itself upon the possession of any thing beyond scraps and units, it is not for us to divine. Certain it is, that no other pen, as yet known to the public among living writers, could produce any thing in the way of sermons comparable to his, that might stand at once as specimens of exalted genius and of correct theology, couched in the most perfect and eloquent diction which the language affords.

The *Scriptural* is the only class in which the writers of the present day may be said to bear the palm from their predecessors.

Assuredly the advanced state of criticism has laid the foundation for that improvement, which in this department marks the composition of many modern discourses. The whole system of philology may be said to have received an entirely new form from modern authors, and the advantages to Christianity, derived from studies of this kind, are neither few nor small. It is under this head that we are disposed to range the present volume. For clear, efficient, and scriptural statement, Dr. Wardlaw ranks very high. With little of what the world calls genius, but with an ample measure of acuteness, and admirable critical skill, he has given to the public several very valuable and useful publications; and the present volume, as embodying his sentiments on many important Christian doctrines, will deservedly rank among the very best productions of the class. Those who are in pursuit of consistent and comprehensive views of the Gospel, exhibited in the very language and spirit of the Gospel, will be highly gratified by the distinct and forcible, the precise and lucid exhibition which is here afforded. Of course it will not be expected that we should enter into a minute examina-

tion of the several sermons. It may suffice to say, that as a whole, we can give the volume our cordial commendation; and in support of the opinion we have passed, we shall now proceed to offer two or three specimens. From an excellent Sermon on the Nature of Religion, we take the following:

"The word *religion*, you are aware, is used in two senses. It means, a system of doctrinal articles, moral precepts, and ordinances of worship,—as when we speak of the *Christian religion*, as subsisting in itself, abstractedly from any consideration of the faith or practice of it by men:—or it means, a set of principles, feelings, and desires, subsisting in the heart, and operating in the life, of a living agent.—I hardly need to say, that it is in the latter sense we understand the word at present:—always, however, with an implied reference to the former; it being solely by an appeal to the written records of Christian truth and duty, that we can ascertain the rectitude of what we call religion in ourselves.

"It is not with *natural religion* we have at present to do; either with the view of settling its principles (about which no two of its advocates have ever been entirely agreed) or with the view of discussing its practical tendencies, whether on the ground of speculative theory, or of actual experience.—It is with religion, as its principles are laid down, and its personal and social influence described and exemplified, in the Bible. It is with *CHRISTIANITY*;—*Christianity in the book*,—*Christianity in the heart*,—*Christianity in the life*.

"I might try to set religion before you, as residing in the bosom, and ruling in the character of a sinless creature,—a creature that has never fallen; the derived purity of the creature holding immediate and intimate fellowship with the essential purity of the Creator. But not only, from our mournful want of experience, would the task be difficult;—the description would not at all suit our case. Although the religion of man, when he came in his original innocence from the hand of his Maker, it would not be his religion now.

"I might exhibit religion, clothed in the fascinating but delusive sentimentalism of romance and poetry; expatiating on the power, and wisdom, and goodness, of Deity, as manifested in the wonders of creation,—wakening the sensibilities of taste, and flattering you to self-complacency by calling them devotion,—and in-

viting you into the Temple of Nature, to worship at the shrine of Nature's God.

" I might tell you, too, of the religion (closely allied to this) of an antiscriptural and spurious philosophy; according to which the Divine nature is all mercy,—all easy and pliant benignity, with a countenance that cannot frown, and a heart that never can bring itself to punish;—and the human nature all native simplicity and goodness, though alloyed by unavoidable frailties, and too often seduced by the allurements of evil.

" But such representations would not be in harmony with the truth of things. In making them, I should be giving the lie to that book which I believe to contain the mind of God; I should be deceiving, criminally and ruinously deceiving the souls of my hearers, and jeopardizing my own. On such subjects,—subjects, of which the interest is so deep, and the results depending on their truth or falsehood so vast and so permanent,—there ought to be nothing but plain dealing;—no imposing disguises, no soothing palliations of truth,—but *things as they are*.

" I come at once, then, to the point, by observing, that the religion of man is the religion of a sinner. It must be very manifest to you, that if we have received from God a revelation of himself, addressed to us as sustaining this character, informing us of the state of his mind towards creatures so circumstanced, and of the way in which such creatures must approach and serve him; the religion of such creatures must regard God as *so revealed*; they can have no true religion otherwise; nothing which the Being who has thus made himself known to them can consistently accept,—nothing but what proceeds upon false principles, and is essentially defective and wrong. I dare not annex to this sentiment any qualification or compromise. I am satisfied I should be utterly deceiving you, were I to shun to declare, or were I to declare with the slightest hesitation or reserve, this part of the counsel of God, which pervades the whole volume of revelation, and is brought out in all its prominence in the gospel,—that the religion of man as a sinner, in all its inward exercises and outward expressions,—in every thought, and word, and act of homage,—must be **THROUGH A MEDIATOR**: that is, it must be founded in those discoveries of himself which God has made by Jesus Christ: its first principle must be, the faith of the doctrine of his redeeming mercy by the blood of his Son.

" Nothing can be stated more explicitly than this in the divine word; of which word at present I assume the truth.—Thus, with regard to prayer:—“Verily,

verily, I say unto you, whatsoever ye shall ask the Father in *my name*, he will give it you;”—“ For through him we both (Jews and Gentiles) have access by one Spirit, unto the Father;”—“ *In whom* we have boldness and access with confidence by *the faith of him*;”—with regard to thanksgiving: “ *By him*, therefore, let us offer unto God the sacrifice of praise continually; that is, the fruit of our lips, giving thanks unto his name;”—with regard to religious service in general: “ *To whom* coming, as unto a living stone,—ye also, as living stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable unto God by *Jesus Christ*;”—and with regard to every act of obedience: “ *whatsoever ye do, in word or in deed, do all in the name of the Lord Jesus*, giving thanks to God, even the Father by him.” Any thing else than this, therefore, is not worshipping God as he is revealed to sinners; and it must be presumption. Greater presumption, indeed, there cannot be, than for a sinful and guilty creature to fancy he may draw near to God in the same way as a creature that has never sinned, or independently of that medium of access which he has been pleased so graciously to appoint.—Let no one be offended by the plainness of the declaration; for explicitness on such subjects is indispensable. We affirm,—that the very first religious feelings in the bosom of a sinner must be those of penitence and shame, of self-renunciation and self-abasement, and unconditional submission to mercy: that there is no true religion in the sinner's heart till he has been humbled to a right view of his situation and character, and a deep-felt sense of his spiritual necessities; that his religion is yet to begin, till he bows his spirit to this,—till he takes the ground that God assigns him, and comes before him on that ground.”—pp. 251—255.

One of Dr. Wardlaw's chief excellencies, as a writer of sermons, is discrimination. He has an exquisite tact, in steering what may be called a *nice course*, or in marking errors and excesses which lie on either side of important truths. We should presume he is in the habit of weighing long and deeply, most of the opinions he promulgates, for every statement indicates the exquisite caution and sobriety of the writer; while the general path he treads, shows how minutely and

extensively he has examined the contiguous errors and dangers. Perhaps few men are more amply endowed with the power of analysis, with distinctness of perception, and accuracy of judgment. Sometimes, perhaps, his critical elucidations border on microscopic minuteness, and carry an air of too much refinement. This objection would apply, however, only to the pulpit, and not to any of the present sermons as coming from the *press*. The precision, and accuracy, and refinement which Dr. W. so admirably uses, are of great worth to ministers and thoughtful Christians, although, in some measure, these rare and valuable qualities may not be appreciated by the mass of the Christian public. A more profitable course of study for clerical students could scarcely be found, than the present volume. It would tend to correct and enlarge the notions of many, who are in the habit of repeating religious sentiments without examination, and of propagating very vague, if not crude and objectionable notions. The following passage will illustrate the ability of Dr. W. to correct and explode a prevalent error in religious sentiment:

"What do we mean, when we speak of God's *hiding his face*? We not unfrequently mislead ourselves by the use of such figures, when we have not tried to ascertain their precise import. I do not inquire at present into the various connexions in which the phrase occurs in scripture. My inquiry is, what is meant by it, when God is said to hide his face from his people in sovereignty. If you seriously think of it, you will be satisfied that, if it mean any thing at all, it can mean nothing else than his *withholding for the time his grace and Spirit*. It is a believing view of the divine character as revealed in Christ, that gives our minds peace and joy. It is by the Spirit that we are enabled to keep this view steadily before our minds. To be under the hiding of God's countenance, therefore, must be to have this Spirit so withheld from us, as that our minds are unable to

discern the view of God which is fitted to give us peace and spiritual enjoyment. This, then, is what God is conceived to do in *sovereignty*,—not as the expression of any particular displeasure against unbelief and sin prevailing in his people at the time; but, as it is alleged, for the trial of their faith.

Now here again let us ask ourselves—what, in such circumstances, is meant by the trial of faith? To what does such trial amount?—It amounts to this—that believer may be sincerely seeking the Lord, desirous to trust in him, and to rejoice in his name, — and yet be unable to find him, to exercise confidence, to obtain joy, to catch a single ray of the light of his countenance,—he may be dull, lifeless, dark, despairing ;—and all this, in consequence of the *sovereign withdrawal* of the divine Spirit. Is not there something in this that appears at least too analogous to caprice?—And is it quite in harmony with such assurances as God gives his people in his word—“I never said to the seed of Jacob, Seek ye me, in vain?”—and with the many and tender declarations of his paternal kindness, and backwardness to afflict? Nay more:—even the *desire* to trust and to rejoice in God must be inspired and maintained by the Holy Spirit. And if so, then the hypothesis sets before us a child of God, labouring after the gratification of a desire which the Spirit has produced,—and, for want of the further influence of the same Spirit, labouring in vain,—incapable of attaining what he sighs after and strives to reach: that is, in plain terms, we have the Spirit of God tormenting one of his children, by inspiring a desire which he will not satisfy! Is such a supposition at all consistent with right views of the all-gracious character of the Divine Father, and of the kindly affections of his heart towards his spiritual offspring? And further still: it continues the command of God at all times, that his people should trust in Him. But trust cannot be exercised, unless that view of the divine character be discerned by the soul, which is fitted to inspire it. Are we, then, to imagine the blessed God arbitrarily withholding that view from the mind, and still commanding the exercise of the confidence? Be it far from us. Would not this be to liken Him to those Egyptian task-masters, who required the bricks, but refused to furnish the straw? There is a manifest and wide difference between this hypothesis of sovereign or arbitrary withdrawal, and withdrawal in token of displeasure against sin and backsliding, whether in heart or in life. When God

"hides his face," on this account, there is perfect righteousness in the procedure, and perfect consistency with every attribute of his character, and every intimation of his word. I have already referred to the case of David. In harmony with the principle of that case, God says by his prophets—"Behold, the Lord's hand is not shortened that it cannot hear; neither his ear heavy that it cannot hear. But your iniquities have separated between you and your God; and your sins have hid his face from you that he will not hear:—"When ye spread forth your hands I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood;"—"Then shall they cry unto the Lord, but he will not hear them: he will even hide his face from them at that time, as they have behaved themselves ill in their doings."—In such passages, we have something most essentially different from that *pure sovereignty* which the hypothesis in question supposes.

"Is God, then, it may be asked, *under obligation* to bestow invariably his gracious influences, and to shine always upon the believing soul?—I would say, in reply, what I desire on the present subject deeply to feel, that it is a delicate and hazardous thing to speak of divine obligations.—When we apply the term to Deity, it must be in a very different sense from that in which we apply it to his creatures. There can be no obligation upon Him, as there is upon them, imposed by superior authority. But there are obligations, which arise from the moral attributes of his nature; there are obligations under which he voluntarily lays himself by his free and gracious promises; and there are obligations, which are necessarily involved in some of his commands. The first constitute a moral necessity, according to which there are some things which he *cannot* do, and some things which he *cannot but* do: in the second, his veracity is pledged,—his faithfulness solemnly, though freely engaged:—both his justice and his kindness are implicated in the third."—pp. 338—342.

We can give our cordial assent to almost every statement of the volume. The very few points on which we should be disposed to qualify Dr. W.'s opinions, are too trivial to deserve mention in the present article. We could wish the volume very general circulation, especially among ministers and stu-

dents, because we are quite satisfied it will amply repay a careful perusal. At the same time, it is a volume that cannot be popular with the admirers of sparkling eloquence, and the hunters after genius and novelty. Were we to characterize it in brief, we should compare it to the crystal or the diamond. If it possess not the rich colours and pleasing tints of other gems, yet it approaches to the clearness and transparency of light itself; and if it has less to attract, at least it has more to enlighten.

SCOTTISH CONTROVERSY ON ECCLESIASTICAL ESTABLISH- MENTS.

1. *Ecclesiastical Establishments considered. A Sermon preached in Grey Friars Church, Glasgow, before the Glasgow Association for propagating the Gospel, in connexion with the United Secession Church.* By Andrew Marshall.
2. *Review of Marshall's Sermon, republished from the Edinburgh Christian Instructor.*
3. *A Letter to the Rev. Andrew Thompson, D.D., occasioned by the above Review.* By Andrew Marshall.
4. *Defence of Ecclesiastical Establishments, in Reply to the above, by the Reviewer.*

ON this side of the Tweed, we are accustomed to hear of the Scotch Ecclesiastical Establishment, most commonly, in terms of eulogy. It is compared with the more splendid and costly establishments of England and Ireland, for the purpose of securing our good opinion in favour of its superior simplicity, economy, and efficiency. In Scotland itself, it does not lift its head so high in secular power above those who separate from it, nor press upon them with charges so heavy and vexatious, nor with claims so offensive, nor with restrictions so numerous, as do the better endowed sisters, on those who separate from them. It denounces no canonical anathemas on dissentients. It arrogates no exclusive ministerial authority, for a clergy

said to be the true inheritors of a true apostolical succession. It excludes no parent, as the penalty of his declining the doubtful privilege of baptismal regeneration for his children, from the power to secure for them a legal registration. It claims no monopoly, levies no tax, requires no recognition of priestly power in ratifying the nuptial bond. It suffers the dead to be interred in the sepulchres of their fathers, without the obtrusion of a ritual which cannot be always appropriate, and is often mechanically repeated; or the imposition of silence at that hour of deepest emotion, and place most favourable for impression, on the lips of true affection, and judicious pastoral regard; or the odious exaction of mortuary dues, and surplice fees.

As Dissenters, in England, we are not entirely severed from sympathy and intercourse with the ministers of the Northern Establishment. Our general, and some of our congregational histories, lead us up to a point at which our respective fathers were one in doctrine, in general views of discipline, in sufferings for conscience sake, and in efforts to emancipate themselves from prelatical despotism. Its confessions of faith, and longer and shorter catechisms, were agreed upon by an assembly of divines which we mutually venerate. On our parts, we yield a voluntary respect, though not an indiscriminate admiration to the excellence of the standard which they erected, on account of the esteem in which we hold their learning and piety; while our neighbours profess to yield to it a cordial and entire submission, on account of its having been stamped among themselves with the seal of authority. There is also a slender connexion, a sort of remote and undefined relationship, still recognized between the parties, in the fact, that the entrance

of our ministers as the advocates of benevolent institutions, into the pulpits of the Scotch establishment, if not sanctioned, is connived at; while, in return, its ministers, excluded and disallowed by their haughty episcopal sister, are in the same character, freely received and welcomed amongst us; and thus, a reciprocity of good offices is kept up, mutually pleasant and beneficial.

These considerations should induce us to approach with some degree of caution, the controversy which is contained in the pamphlet before us; and should make us careful, that the feelings which are excited by the enormous abuses which we behold in the episcopal establishment of England, do not hurry us into undeserved crimination of the Presbyterian establishment of our brethren;—or if this term is too presumptive and familiar for the relationship which *they* allow—our high and mighty cousins of the North. It must be obvious, that the Dissenters in Scotland cannot have reasons for complaint against the establishment from which they secede, equal with those which the Dissenters in England may urge against the ecclesiastical corporation, by whose monopoly their freedom is restricted, and their rights invaded. The question is, have they any grounds of complaint which are well founded, and sufficiently important to deserve the attention of the country and the government, and to require redress; or, in other words, are ecclesiastical establishments, under any form, necessary and just? This is the question, which, with a considerable degree of zeal and ability, is discussed in the publications before us.

The title-page of the Sermon, which first presents itself to our notice, reminds us of another particular, in which the Northern estab-

blishment displays a more enlightened and liberal feeling than does the Southern; she claims no superior sanctity for her places of religious assembly, performs no rites of consecration on their opening, fixes no stigma on those in which others who leave her communion worship; and consequently, the Sermon on, or, to speak more correctly, *against Ecclesiastical Establishments*, is stated to have been preached in *Grey Friars Church*. Into the propriety of the term church, as applied to a building, or the links of succession which connect the members of the United Secession communion with the *Grey Friars*, we stop not to inquire; we merely observe, *en passant*, that dissent in Scotland, is not considered as the religion of barns and conventicles.

But though this discourse was preached in *Grey Friars Church*, its worthy author wears no part of the habit of that ancient order. He belongs to a more modern fraternity, which holds, that the present is the advancing age of the world; and which looks forward to the future, rather than back upon the past, for the development of wisdom in the maturity of her growth, the instructive page of her recorded experience, and her unfettered power to visit and bless, with equal favour and regard, the numerous, but hitherto divided, families of mankind. He offers ten objections to ecclesiastical establishments, which are evidently the result, not of the speculative and erratic musings of a cloister, but of a careful observation of men and things, an acquaintance with the history of the church, and with the Scriptures of truth. We should exceed the limits which are allowed us, and detain our readers too long at the threshold of this discussion, if we were to enumerate these particu-

lars, and venture upon them any remarks of our own. The general excellence of the Sermon is sufficiently attested by the acceptance, and extensive circulation with which it has been favoured. It is the *fourth edition*, published within the same number of months from the time of its delivery, which is lying before us. The rapidity of its sale argues a preparation of the public mind for the opinions which it advocates, as well as the skill of the advocate himself; and possibly, it may be indebted for some portion of its subsequent celebrity, to the notice which it obtained in the pages of the *Edinburgh Christian Instructor*. Silence, where no satisfactory answer can be given, is, in this day of searching inquiry and emancipation from the worn-out fetters of mere human authority, the dictate of policy—a dictate very scrupulously followed by the wiser “Christian Observers” of our Southern establishment.

Our cousins of the North, however, have too much of the fire, impetuosity, and confidence of youth burning within them, to allow them to remain quietly in their entrenchments, on any occasion, when an opponent shows himself in the field. Theirs is a martial land. Its clans are thoroughly trained and disciplined for war. To some of them nothing is so insupportable as the tedium of peace. No satisfaction can equal that which they find in the exercise and display of their prowess. Nothing so mortifies and exasperates them, as the declining of a challenge which they have given. Those, therefore, who have any secret satisfaction in witnessing a contest, might have been sure that one would follow, when Mr. Marshall’s sermon appeared. Nor had they to wait long. The ranks of the establishment open, and forth comes a chivalrous knight,

with colours flying, trumpets sounding, and keen and polished weapons brandished in the air, and dazzling to the sight. There is, however, an omen connected with his entrance on the field, from which a practised eye would augur unfavourably as to his success, in the spirit of disdain that mingles with the defiance which he breathes. It betokens inattention to the sage advice, "Let not him that putteth on the harness, boast himself like him that putteth it off," and usually precedes a dishonourable fall. Our Reviewer places on his banner a motto from Burke, and makes no mean effort to imitate the strides, and carry the lofty tone and bearing of that pre-eminently distinguished knight of the grand orders. Unfortunately, however, for his ambition, his less assuming, but more powerful neighbour, cometh afterwards, and searcheth him.

It is to Mr. Marshall's *Letter*, occasioned by the review, that we wish more particularly to direct the attention of our readers. His design in writing it, we give in his own words :

"I wish it to be understood, that the answering of your Review is not my sole, nor my principal object. I would enter on a somewhat wider field. I would perform a more important service to the great cause of truth and reason. Unequal as I may be to the task, I would examine the more essential points of difference, between those called Churchmen and those called Dissenters—would expose the iniquity as well as the folly of all human usurpations in matters of religion—and would exhibit in its true colours, that system of Antichristianism which has laboured so long, and with so much success, to destroy the distinction between the world and the church, and to forge chains for the understandings and the consciences of men."—*A Letter, &c.* p. 7.

The inquiries relative to establishments which Mr. M. discusses in this letter, may be reduced to three particulars. Are they warranted by Scriptural au-

thority? Are they *just*?—founded in a regard to the inalienable rights of conscience, and the equitable rights of property? And are they necessary for the support and extension of the Christian religion? This is not, however, precisely the arrangement which he makes of his subject. Both in his sermon and letter, we think his divisions are too numerous, and the distinctions between some of them not sufficiently defined and obvious. The consequence is, that however we may admire each branch of his argument, taken separately, it is not easy, by collecting the successive points into a focus, to present a clear and distinct summary of the whole.

The principal object of that part of the letter which relates to the alleged warrant of scriptural authority, is to show, that the power which the Jewish kings exercised in religious affairs, was typical of Christ's supremacy in the church, and not an example for civil rulers, under the dispensation of which he is the living and presiding Head.

"No more is the Jewish King a pattern for Christian kings, than the Jewish priest is a pattern for Christian pastors. With just as much propriety may the pastor proceed to offer sacrifices or to burn incense, as the prince may proceed to punish heretics or schismatics, or any other species of offenders you please, considered as transgressors of the divine law. The two things perhaps may not appear equally absurd, but the authority of God may be pleaded for the one, not less truly than for the other. Whatever was typical, was done away in Christ—whatever served to prefigure him, or to direct the minds of men to him previously to his coming—ceased of course when he had actually come. What need of the shadow when we have the substance? What need of the image when we have the reality? Away then with the argument for civil interference in matters of religion, derived from the authority of the Old Testament. *If the throne of David, it is an argument good for nothing.*"—*Letter*, pp. 23, 24.

If any thing were necessary to satisfy our minds as to the conclusiveness of this part of Mr. Marshall's argument, it would be found in the laboured, but fruitless efforts which the Reviewer makes, to drive him from the ground which he has taken. He goes about it, and about it, and flourishes his weapons to divert the attention of the spectators, by a display of the skill with which he can perform his military evolutions; but he evidently feels, though he has not the honesty to acknowledge, that his opponent here stands upon a rock on which he can make no impression.

And yet we think, that Mr. Marshall himself might have taken higher, and still more commanding ground than that which he has been contented to occupy,—might have contended, that the Jewish kings themselves had no power to legislate in religious affairs;—that they could only execute the laws which God had made, and delivered in the first place by the ministry of Moses, and in their supplementary additions by that of David, in his character of *inspired prophet*, rather than king.

“What,” (asks the Reviewer) “is the example of God not worthy the consideration of *our* reason, or can an argument drawn thence be dismissed without irreverence, on the imputation of being flimsy or superficial? Is there not a presumption, that following the example of God, we follow what is right; *His* actions being dictated by the highest wisdom, and therefore a rule for the direction of our derived and subordinate understandings?”—*Defence*, p. 17.

Yes, indeed, we may follow the example of God, when we can answer in the affirmative the appeal which he himself condescended to make to Job—“Hast thou an arm like God? or canst thou thunder with a voice like him?” *until then*, neither we the reviewers, nor the reverend the clergy, on

whose works we presume to exercise our critical skill—nor the General Assembly—nor the High Court of Parliament—nor our sovereign Lord the King—nor the whole of us, were we put together, have any call or authority to follow the example of God in *legislating* for the whole, or for any part of the church. Our duty and wisdom, from the King down to the Reviewer, is rather to follow him as dear children in obedience to the laws, which, without waiting for our concurrence, he has already given. Even Moses was faithful as a servant in all his house, delivering only the commands which he received; and never presuming, that he had a right to follow God's example, in appointing any regulations of his own; and Christ is now as a Son over his own house, sole legislator, and only Lord.

While the Reviewer modestly disclaims the power to employ the thunder himself, he yet distinctly intimates, that there are among his superiors, those who, if an occasion should require, are quite prepared to answer the appeal, and hurl the terrific and destructive bolt.

“It were indeed a high price paid by our *men of might* for their station of honour, were they compelled to appear upon every false alarm, and drive every vaunting combatant from the field. Let the *thunder* sleep in its cloud till there be an object worthy to call forth its *irresistible power*. It is not necessary that we should load a piece of artillery to destroy a little buzzing noisome fly, or that we should arm the whole fleet of Portsmouth, because a wretched half-rigged French frigate has appeared in the Channel, and fired off a few guns to show its bravery and magnanimous defiance. It were unbecoming the dignity of the British nation to disturb the stately and anchored repose of her *men of war* to extinguish so harmless and innocent an enemy. It were enough, to use Mr. Marshall's own language, that it “laughed to scorn” its magnificent pretensions, or punished its vanity by neglect. Our *men of might* are in *like manner*, we can inform Mr. Marshall, reserved for perilous times; and like the military stores, laid up in our

arsenals, or the ships of line in our harbours, are designed only for use when there is *actual* danger, and a formidable invasion. Great occasions, indeed, demand great actors, and desperate diseases desperate remedies; but it is an old advice of Horace to the poets, that they ought to be sparing in the introduction of a God, and not abuse their privilege by calling in Jupiter or Mars to perform every menial office to their heroes, or to deliver them from every trifling misfortune which may befall them."—*Defence*, p. 125, 126.

We shall anxiously watch the progress of this controversy in the North, and as we think it possible that the combatants may multiply, and a proper occasion for the appearance of *great actors* may arrive, we shall look to see who will become the prototypes of Jupiter and Mars, and shall listen to hear the thunder awake, and issue from the bursting clouds.

But to be serious. Is an individual who can display such flippant insolence—such intolerable bombast—such profane rant—the chosen advocate to which our grave Presbyterian neighbours can entrust the defence of their ecclesiastical establishment? We had hoped, we do still hope better things of them. His superiors—the men of might to which he refers, will surely, if they speak at all, disown and silence him.

The efforts of the Reviewer to produce scriptural authority for ecclesiastical establishments is an utter failure. We repeat it, *he feels it to be so himself*, and, therefore, after labouring at it in his defence through 70 long and weary pages, he comes back to it with five additional pages in an appendix; but still in vain, "that which is crooked cannot be made straight, and that which is wanting cannot be numbered."

The second inquiry now presents itself—are ecclesiastical establishments just? founded in a regard to the inalienable rights of

conscience, and the equitable rights of property?

A strong presumption lies against them here, arising from the fact, that they were formed at a period when the rights of conscience were neither recognized nor understood. Indeed, one purpose contemplated in their formation was to crush and exterminate those rights; and they have been recovered from the despotic grasp of ecclesiastical hands only in scanty portions, at distant intervals, and by arduous struggles. The incorporation of one set of religious opinions, to the exclusion of all others, with the favour and endowments of the state, which is the elementary principle of ecclesiastical establishments, cannot but be essentially opposed to liberty of conscience. It is the presumptuous interference with bribes to corrupt, or frowns to awe, the vicegerent which God has placed in the breast, and which he has made accountable to none but himself. And it is not difficult to detect the leaven of intolerance, working even in the most specious professions of liberality, which, in homage to the spirit of the age, the clergy are sometimes compelled to make.

"We allow liberty of conscience to all men," is one of the dutiful expressions, which "the Archbishop, and Bishops, and Clergy of the province of Canterbury in convocation assembled," recently made to his present Majesty, on his accession to the throne. As though the liberty, which has in fact been extorted from them, were still at their controul, but kindly acceded by their pure grace and favour. As though, that liberty too was complete, and no man was compelled to bow at a semi-popish altar before he can become a husband, nor to bring his children to a semi-popish font before he can secure for them all

their *contingent* secular rights. As though conscientious Dissenters never saw the tithe agent in their fields, nor the parish officer at their doors, demanding church rates, and offerings for the support of a system, which they believe to be essentially anti-christian and corrupt. But perhaps it is in considerate regard, that they continue these checks upon us, not to restrict our liberty; but, as they covertly express it in another part of the address, to "*discourage enthusiasm.*"

"*Toleration*," (says Mr. Marshall,) "much as it has been extolled, and great as is the good it has unquestionably done, is the reproach not the honour of the country where it exists. Not only is it a presumptuous interfering with the prerogatives of the Deity, a standing in his room, and pretending to confer on men a right which no earthly authority can either confer or withhold, the right of worshipping him in the way they think proper; not only does it amount to this, and of course lie open to the charge of impiety, but it reflects the greatest discredit upon the system, whatever it be, from which it professes to afford relief. The toleration of dissent from the established faith, what is it, but an acknowledgment that the strict theory of an establishment is unjust?—that equity and sound policy are equally opposed to it, and require it to be released? What is it, but a confession on the part of the legislature, (at least has it not the awkward appearance of a confession?) that they would carry illiberality farther if they durst? that they would stifle the religious liberties of the community altogether if the scheme were practicable; and that what indulgence they allow, is allowed solely from necessity? This is the plain English of toleration. It is a homage to justice, but an extorted homage; a sacrifice to the peace and good order of society, but a sacrifice not offered willingly, and therefore not acceptable."—*Letter*, pp. 30, 31.

If ecclesiastical establishments, while they invade the rights of conscience, compel those who dissent from them to contribute to their support, they must equally, if not to a greater extent, infringe

on the equitable rights of property.

"On the injustice of establishments," says Mr. M. to his Reviewer, "there is more to be said than you probably are aware of. It is a subject, with regard to which, the community in general are extremely ill-informed, because, up to this hour, it has never occupied their attention. Dissenters, though much and grievously wronged, have hitherto, from an amiable, but perhaps, ill-judged forbearance, submitted quietly to take the wrong—and no one has deemed himself called to do for them, what it was obvious, if they chose, they might do for themselves. It is high time the case should be fully stated—that it should be exposed before an enlightened public—and particularly that it should be told in the quarter where the telling of it is likely to be of some avail."—*Letter*, p. 51.

Again,

"You talk in your Review, as if you were not aware that our property is touched. 'The kindness,' you say, 'that is shown to *one man*,' (I quote exactly as you write) 'does not, unless by my own interpretation, imply unkindness to me. No law of equity is broken, though another man gets more than his rights, if I am still secured in the possession of mine. If I am not *strip* of my property, what right have I to complain?' If I am not *strip* of my property? to what cause shall we attribute your talking in this style? Is this all you know of the matter? or is your ignorance affected? We are *strip* of our property, and that to an enormous extent. Not only does the poorest individual among us contribute *indirectly*, out of his hard-earned pittance, to the support of your establishment, and of the still more sumptuous establishment of the south—not only does the tax for that object, added to the load of his other taxes, help to sink him in the scale of comfort, and to diminish the quantity of that bread for which he expends the sweat of his brow—but such of our people as possess houses or lands, come in, you well know, or ought to know, for their full share of the *direct* burden. This wears injustice on the very face of it, and it were a desirable thing to ascertain how far this injustice extends; I mean, it were desirable to ascertain the comparative numbers of churchmen and dissenters throughout the empire, that is, of those for whose sake the tax is imposed, and of those who are required to pay the tax, although, from motives of conscience, they decline hav-

ing any share of the benefit, if benefit it be."—*Letter*, pp. 56, 57.

"We support our establishments," says the Reviewer, taking much credit to himself and his friends, for their wisdom and generosity; and placing themselves in bold and honourable contrast to Mr. Marshall, and the seceding, complaining, and parsimonious Dissenters.

"We support our establishments," he repeats in his defence, as though he were particularly anxious, that the public should mark the enlightened munificence, and duly appreciate the elevated views and conduct of the members of establishments. We are tempted by this reiteration of exalted patriotism, and exuberant liberality, to inquire, In what does it consist? And we find, that it very closely resembles the extraordinary kindness of the Archbishop, and Bishops, and Clergy of the province of Canterbury, in allowing us on this side of the Tweed liberty of conscience, and discouraging enthusiasm. We (that is the Reviewer and those for whom he writes) support our establishments, by laying one end of them on the shoulders of Dissenters, who, as they happen to be the lowest in relative situation, find that it proves the heaviest end; and then, if they become at all uneasy, or restless under the load, if they utter a word of complaint, or make the slightest movement towards disengaging themselves, nothing can equal the astonishment, petulance, and resentment of the noble-minded men to whom alone *belongs all the honour* of supporting our establishments.

We sometimes think, that no great injustice would be done, if the warm and wealthy admirers of our establishments were, at least

for a short time, and by way of experiment only, to be saddled with the entire burden of their support. If they are really the generous men which they profess to be, it would afford them an opportunity of proving this, not by word only, but also by deed and in truth. Or if, perchance, they should find the burden too heavy to be comfortably borne, it would give them a short space to review, and recant the depreciating and condemnatory opinions which they have been accustomed to utter and proclaim against Dissenters, who, with less ample pecuniary means, furnish, by their free and voluntary institutions, by far the largest proportion of *efficient* religious instruction which the country receives, besides supporting the hinder end of the ponderous establishments. To add insult to injustice, to abuse and calumniate the men on whose toil they fatten, is a system which cannot be perpetuated even in the dark atmosphere of our colonies; and the day when such things could be performed with impunity by ecclesiastical champions, in defending or extolling their establishments, is gone—gone, we tell them, for ever from our shores, and hastening to its close, through Europe and the world.

Our third and last inquiry is—Are ecclesiastical establishments necessary for the support and propagation of Christianity in the world?

One fact here must be obvious to every eye, that Christianity required not the kind of stimulus which state alliances and endowments afford in her original constitution. She lived, she grew, she achieved her unparalleled conquests, before she tasted of the inebriating cup of spiritual fornication at the banquets which were spread for her by the kings and

rulers of the earth. By her patience, her virtue, her fortitude, her meek but firm endurance for truth and conscience sake, her favour with her only rightful but omnipotent Lord, the fruits of her temperance, she conquered them when they set themselves against her; but, when they had succeeded in bribing and corrupting her by their flatteries and gifts, she first imitated, and then very far exceeded her seducers themselves in shameless profligacy, and remorseless cruelty. Well might John, who knew her in the period of her chaste simplicity, wonder with great admiration, when, as the veil which conceals futurity was drawn aside, he saw her transformed into the woman which sat upon the scarlet-coloured beast, full of names of blasphemy, having seven heads and ten horns, arrayed in purple, and scarlet colour, and decked with gold, and precious stones, and pearls; having a golden cup in her hand, full of abominations and filthiness of her fornication, and upon her forehead a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS, AND ABOMINATIONS OF THE EARTH.

It is true that strenuous efforts have been made to effect her reformation, and to a considerable extent they have been successful; but then, her Reformers did not go far enough in their good work. Their principle should have been total abstinence from the inebriating cup, and the giving back of every part, and the laying aside of every vestige, of the hire of her prostitution. This must yet be done, ere, like Peter, she will be converted, and restored to her pristine simplicity and glory.

No plea can be urged for the necessity of state alliance and endowments, which does not involve the admission, that the original

constitution of the church has been altered and deteriorated. In her reformed state, she is (at least this is implied by the advocates for her alliance with the civil power) grown old, and feeble, and bending to the earth. She cannot, as in the days of her youth, advance through the wilderness leaning upon her beloved. She requires a more palpable and secular arm to sustain her. She is depressed and broken in spirit, and needs generous cordials to cheer and excite her to the arduous labours which she is called to perform. And then, as the consequence of these infirmities, she is become very querulous and fearful—she is always “in danger.” She does not receive the attentions which she deserves; and her necessities crave more than from the niggardly state she can obtain.

On this side of the Tweed, the formerly attentive public ear has been perplexed with these complaints until its patience is completely exhausted, and it will listen to them no longer. The last complaint, to which we paid any attention ourselves, was an echo of her periodical voice, which had been raised to its highest tone—the danger being more imminent than usual—and was consequently distinctly reverberated by Blackwood, from the North. It complained of the blindness of the people—they cannot see that tithes are private and not public property; and that the title of the clergy to them is more clear and convincing than that by which the nobleman holds his hereditary estates. It complained of the hard fate of the clergy—that they have each of them to spend on an average £600. to prepare themselves for their profession—that besides this, many of them have to expend a much larger capital, (not to procure the gifts

which Simon coveted, they are given by the bishop for nothing) but in the purchase of premises in which to exercise these gifts—and then, the returns are so small when compared with those which are yielded by any other liberal profession, while the labours are so much more constant and onerous, that truly, no class of the servants of the public are so much entitled to sympathy, *and if it could be afforded*, to an augmentation of of their income.

Our Reviewer 'belongs to the poorest, but the most moderate and morally dignified of our three establishments; yet evil communications corrupt good manners; and he has been brought to sympathise with the cravings, not only of the English, but also of the Irish Church.

"We would deprecate, therefore, every proposal for alienating from the services of religion the revenues of the Irish Church. By such a measure we would destroy even the means of the future regeneration of Ireland, and render still more distant the period of that greater emancipation, which we hope, in the providence of God, still awaits her—an emancipation from the bondage of ignorance and superstition, from the delusions and errors of the mystery of iniquity. Such a measure would serve only to increase the revenues of the proprietors of the soil, at the expense of the moral and religious character of its population. It would deprive the peasantry of their *best blessings* to add to the already overgrown fortunes of their landlords."—*Review*, pp. 39, 40.

The Reviewer himself could scarcely be sober when he wrote this, and much more like this, in his apologies for that gross imposition on the long endurance of the country—that reproach to the character of the Protestant clergy, who by their silence connive, or by their interest participate in its abuses—that outrage on all that is honest, lovely, and of good report in Christian institutions—the Irish establishment. The horse-leech hath two daughters, crying, Give, Give. There are three things which are

never satisfied, yea, four things say not, It is enough: The Irish establishment, whose all-devouring appetite is excused in the hope and promise of a future resurrection; The English, whose advocates confess that the produce of her labour is an abortion, "a sort of no religion people:" (*vide Blackwood*.) The Scotch, which has often complained that she is not filled with water—and our Reviewer himself, whose eager and fiery spirit spurns the proper field of his own warfare, and hurries into foreign and more dangerous service, because the work assigned him at home is not enough.

The Reviewer has some subordinate reasons for supporting an establishment, which come out incidentally, at distant intervals, and which deserve a passing notice. It may be dead, "stiff, and rigid, and without one expression or symptom of life;" "yet if its members are entire," he would support it, that they may be "ready for action as soon as they are breathed upon by the breath of life."* It may be in a state of warfare, and endangered by the increasing power of its opponents, and then he would support it from a regard to the Dissenters themselves; for he has discovered, that "in their hostility to the establishment the Dissenters are their own enemies—they fight against themselves, and should they succeed, they shall perish in the field of their own victory."† It may be diligently and painfully toiling at its proper employment, and then he would support it, "that it may finally work its own overthrow; that like the labourer who has cultivated his field, and finished his task, it may be discharged from future employment."‡ And finally, be it living or dead, at work or at war, yea, though it should be twice dead, and have

* *Review*, p. 38. † *Ditto*, p. 39.
‡ *Ditto*, p. 30, and *Defence*, p. 102.

fallen the second time by its own suicidal hand, or have been cruelly famished by those who entered into its labours and discharged it from its employment, still he would support an establishment, “and constrain even its adversaries to join in the benediction *esto perpetua*.”*

We would inform the Reviewer, whoever he may be, that he must produce arguments much more clear, convincing, and consistent, than are those which he has hitherto employed—express them in language much more sober, and befitting the subject, and condescend to a manner much more respectful and courteous towards those who differ from him, before they will be likely to unite with him in the benediction which he has prepared for their use. We have been accustomed to think, that for the acquisition of matured judgment, correct taste, and dignified refinement, the clergy of endowed establishments are more favourably situated than are dissenting ministers. They derive their early nourishment (at least on this side of the Tweed) from a richer intellectual soil, they have more time allowed them to grow and ripen, and they can more freely and frequently mingle with the most highly cultivated classes of society. We are sorry to see, that they do not always properly improve these advantages. They can sometimes imitate the haughty and petulant airs of those, who have wealth without good breeding, and rank without true gentility; and when they do this, they sink in the estimation of others just in proportion as they rise in their own. The Reviewer is not altogether free from this vice; though were it cured, and were he happily on the same side of a question in which truth is found, he has talents which might be very usefully and respectably employed. On the present occasion, he has undertaken a question to which he is not equal, and which

the men of *might* will find when they take it up—and take it up they must—requires all, and more than all the powers which they possess. Little more has yet been done on either side than breaking the ground. The spirit of the times—the welfare of the country—the vindication of the character of our holy religion—the development of its purity, wisdom, kindness, and power—the placing it in an attitude in which, instead of trembling, complaining, and craving, it shall display its native beauty, assert its celestial derivation and majesty, and unfold and dispense its unsearchable riches—all require that the question should be fairly and fully, courteously but manfully discussed. Like every other great question, which carries in it the indestructible and immutable principles of essential justice and sound policy, it must, whatever power of interest and prejudice may be arrayed against it, advance, succeed, and triumph. Though in a very different sense from that which the Reviewer intended, Dissent will perish in the field of its own victory; not by the extermination of religion—we have no fears for her safety—but by the extermination of those unjust, impolitic, and absurd distinctions, which men who unhappily know little, if any thing at all, about true religion, have connected with certain modes of its profession. We are not so wedded to dissent as to desire the perpetuity of *its* existence. As one of the many terms of reproach which men attached to the profession of the truth, we feel honoured in wearing it; as connected with many civil and secular disadvantages, we endure it; as implying a reproach on the justice of many whom we honour as Christian brethren, and as producing amongst ourselves the occasional development of dispositions which cannot, under a sense of injustice, be en-

* Defence, p. 142.

tirely suppressed, we deprecate its continuance. We are willing that it should be interred in the same grave with the establishments to which it is opposed; and shall then be ready to unite with those who can follow their Lord through evil report, as well as through good report, who can take up the cross, when they have laid down the honours of a state alliance, the emoluments of state endowments, in pronouncing the requiem of the dead, and advancing with reinvigorated strength to spread the knowledge of salvation among the teeming multitudes of the living.

If we have exceeded the limits usually allowed to critical comments and discussion, the importance of the subject must be our apology. We leave it for the present, with expressing our hope, that our readers will not be satisfied with the slight acquaintance with Mr. Marshall's Letter which may be obtained from the short extracts which we have given. If they procure it, they will, we think, be disposed to follow our example in recommending it to others, and it deserves to be brought into general circulation in the South, as well as the North.

NEW PUBLICATIONS, WITH SHORT NOTICES.

The Pulpit, Volume Fifteen, 8vo. pp. 396, with a fine Portrait of Bishop Burgess. 7s. 6d. Harding.

THIS volume possesses the general characteristics of its predecessor, noticed in our Magazine for October last, therefore on the same grounds, we introduce and commend it to the notice of our readers.

Sermons, by James Parsons, of York. 8vo. 518 pp. 12s. Wesley and Davis.

OUR readers will be pleased to learn, that this long expected volume has at length issued from the press in a style very creditable to the publishers. On its literary character we shall give an impartial verdict in due course.

A Cypress Wreath for an Infant's Grave, with an Introduction, and an Essay on Infant Salvation. By the Rev. J. Bruce. 18mo. Plate. Cloth, 3s. 6d. Silk, gilt edges, &c. 5s. 6d. Hamilton and Co.

WHEN overwhelmed with the pressure of maternal sorrow, it is difficult to suggest to the mind of the bereaved sufferer those consolations which reason and religion unite to offer. The sympathetic friend is often compelled at such a season to imitate the example of Job's visitors, who held their peace when they witnessed the grief of the

disconsolate patriarch, and days of unrestrained sorrow would pass away unimproved, but for the introduction of some little manual to sooth and comfort the mind.

Several small and consoling treatises have at different periods been published for the use of the bereaved in general, but till now we are not aware of any book intended for the comfort of mothers weeping for their children, "because they are not."

This desideratum Mr. Bruce has, we think, most suitably supplied. The restlessness of sorrow interrupts continual thought and lengthened attention, and therefore a miscellaneous collection is more appropriate than a consecutive treatise. There is a pensive, poetic feeling connected with the loss of little children, to which devotional and harmonious verse is most acceptable, and Mr. Bruce has extensively explored this by no means exhausted field, to enrich his chaplet for the infant's grave. The contents of this elegantly finished volume are thus arranged. Introduction.—Section 1. The Frailty of Infants.—Section 2. Departed Infants.—Section 3. The Grief of Survivors.—Section 4. Essay on Infant Salvation.—Section 5. Duty of Resignation.—Section 6. Comfort addressed to the Mourner.—Section 7. Practical Suggestions.

This Volume is enriched with the

sentiments of the most distinguished divines and poets of the more ancient as well as the modern school, and we trust that its beautiful appearance will facilitate the admission of its just and scriptural sentiments to the sorrowing mind of many a young, and perhaps till death smote her idol, thoughtless *Mother.*

A Manual of Religious Instruction for the Young. By the Rev. Robert Simson, A.M. London, 1830. Duncan. 18mo. pp. 382.

In presenting to the notice of our readers this interesting volume, we cannot do any thing better than state its important contents. It consists of four parts. The first is designated, *The Sacred History of the Old and New Testament Dispensations*: and which, besides furnishing the reader with the grand peculiar features of each, and their essential and proper connexion, is pregnant with facts and observations calculated to be of no small importance to the generality of pious inquirers in helping to a better understanding of the Holy Scriptures. The second part contains a statement of the great and distinguishing doctrines of the Gospel, and their direct practical tendency and bearings; and is followed by an explanation of the Lord's Prayer and the Apostles' Creed. Both those parts of the work are managed with judgment, and at the same time with simplicity, in the catechetical form, by question and answer. The third part is an Essay on the Evidences of the Christian religion; arising from the miracles of the New Testament, the accomplishment of Scripture prophecy, and the internal evidence which the Bible affords of its divine origin. The fourth and last part consists of an affectionate address to the young on those topics which concern them most, both as to time and eternity.

Our limits will scarcely allow us to do more than thus briefly to hint the contents of this beautiful and valuable volume. We cannot, however, dismiss the notice of it without commending it to the favourable reception of the religious public—especially to the young, for whose advantage it is chiefly intended; to heads of families for their own improvement, and particularly for that of their chil-

dren; and to teachers, as an excellent assistant in their attempts to promote the efficient moral and spiritual culture of their respective charges.

Strong Consolation; or, Three Letters to a Friend in Spiritual Depression. London, 1830. 6d.

We have no doubt of the good intentions in which this little work originated: but we are sorry to observe in it a vast deal of unguarded and dangerous representation. "Remember," says the writer, "that if you think that you are not in a state of salvation, because you are unable to feel any evidence of faith or of holiness, you tacitly say, I do not seek to be made righteous by Jesus Christ, I want something besides, I want an evidence of obedience in myself ere I can appropriate his obedience." We would maintain—or rather we think the Scriptures maintain, that if we are unable to perceive any evidence of faith and holiness, we *ought not* to think ourselves in a state of salvation. From the first moment that true faith exists, it will purify the heart and work by love, and in various forms afford evidence of its own existence. The author's statements will prove acceptable to some; but we apprehend they will for the most part be found amongst a class of persons to whom Christian charity would say: "Repent, and do the first works."

LITERARY INTELLIGENCE.

Strictures on a Sermon preached by the Rev. J. W. Whittaker, D. D., Vicar of Blackburn, before the University of Cambridge, and recently published, on the "Present Posture and Future Prospects of the Church of England," by Rich. Fletcher, Minister of Ebenezer Chapel, Darwen, Lancashire. 8vo. price 1s.

In a few days will be published, the Pillar of Divine Truth immovably fixed on the Foundation of the Apostles and Prophets, Jesus Christ himself being the chief Corner Stone: shewn by the Genuineness, Preservation, Authenticity, Inspiration, Facts, Doctrines, Miracles, Prophecies, and Precepts of the Word of God. The whole of the arguments and illustrations from the pages of the Comprehensive Bible. By the Editor of that Work; in one volume 8vo. price 6s. boards.

In a few day days, Hints illustrative of the Duty of Dissent, by a Congregational Nonconformist.

TRANSACTIONS OF THE CONGREGATIONAL DISSENTERS.

Under this head, we intend to insert all the intelligence we can obtain respecting the proceedings of our Body, that our brethren and the public may possess an authentic record of the voluntary efforts and continued progress of the Congregational Denomination. This, we trust, will form *another link of Union*; and we respectfully, but urgently, request our friends and correspondents throughout the empire, to supply us with the annual Reports of our Academies, Associations, and Public Schools, together with early Intelligence of County or District Association Meetings—the Formation of new, or the Revival of decayed Churches—the Erection of new, or the Enlargement of old Chapels—the Ordinations, Settlements, Removals, or Deaths of our Ministers—and any other particulars which deserve to have a place in the “Transactions of the Congregational Dissenters.”

DAY FOR SPECIAL PRAYER.

At the meeting of the Board of Congregational Ministers residing in and about London, Tuesday, Dec. 14th, 1830, the Rev. John Humphrys, LL. D. in the Chair;

Resolved unanimously,

1. That the Pastors of this denomination, having considered the present circumstances of the country, deem it expedient and necessary to recommend to their churches and congregations respectively, to set apart, with as little delay as possible, a day for the purpose of solemn humiliation and prayer.

2. That Wednesday, the 19th of January, be considered an eligible day; as it will supply their brethren, whether of their own or other denominations, with an opportunity of acting in concert with themselves; and as it is exceedingly desirable, that in representing the national interests at the footstool of the Almighty, as many of the nation as possible should unite in confessing our common sins, and in imploring a common salvation.

THOMAS HARPER, Secretary.

CONGREGATIONAL UNION OF SCOTLAND.

The Eighteenth Anniversary of this Institution was held in Glasgow, on Wednesday and Thursday, the 7th and 8th of April, 1830. On Wednesday evening, after prayer by Mr. Knowles, of Linlithgow, Mr. Cullen, of Leith, preached an impressive and interesting Sermon from Micah ii. 7, in George Street Chapel. On Thursday morning a Meeting for prayer, was held in Nile Street Chapel, which

was more numerously attended than on any former occasion; and at eleven o'clock, after prayer by Mr. Arthur, of Helensburgh, Mr. Martin, of Forres, preached a peculiarly important discourse, from Acts xi. 22—24. On the same evening, at six o'clock, the meeting for reading the Report, &c. was held in George Street Chapel, which was crowded to excess. The chair was taken by Mr. Cleghorn, of Edinburgh, who commenced with praise. Mr. Russell, of Dundee, offered up prayer. An abstract of the Report was read by the Secretary, Mr. Watson, of Musselburgh; and very animated and appropriate addresses were delivered by Messrs. Hercus, of Greenock; Machray, of Perth; Martin, of Forres; Wardlaw, of Edinburgh; Dr. Wardlaw; Messrs. Dick; Kinniburgh, of Edinburgh; M'Gavin, of Glasgow; M'Keich, of Campbellton; and Ewing, of Glasgow.

CONGREGATIONAL UNION OF IRELAND.

The first annual meeting of this Union was held in Ebenezer Chapel, Newry, on the 19th and 20th October. On Tuesday evening the Rev. G. Silly preached an introductory sermon from Isaiah xi. 9. On Wednesday morning at 8 o'clock, a meeting was held for special prayer on behalf of the Union, and of Ireland, the sphere of its operations. During the day the Committee met for the despatch of business, and in the evening, at 6 o'clock, the principal service was held, when the Rev. James Carlile preached on the Connexion between a Revival of

Religion in Churches, and its Extension in the World, from Habakkuk iii. 2. The annual meeting was then held, resolutions expressive of the importance and necessity of the Union's operations, and of the determination of the meeting to promote its future efficiency, were unanimously carried, having been moved and seconded by the brethren who addressed the meeting at considerable length. An abstract of the report was submitted to the meeting, from which it appeared, that by rigid economy, the Committee had performed, with limited funds, a variety of labour; nearly all the brethren connected with the Union had *gratuitously* accomplished important services, sometimes defraying their travelling expenses while preaching through the country. Four extensive itinerancies had been performed through the following counties: Sligo, Cavan, Fermanagh, Leitrim, Monaghan, Longford, Westmeath, Derry, Tyrone, and Donegal. Messrs. Campbell and Mr. Kietch, pastors of Gaelic churches in Glasgow and Campbeltown, were engaged for several weeks during the summer, and addressed thousands of the native Irish in their own language. Evidence is not wanting that the exertions of the Union have received the sanction of the Great Head of the Church, by being rendered useful to souls.

At this meeting the statement of the objects of the Scottish Union was unanimously adopted as the object of the Congregational Union of Ireland, viz. to afford to churches and ministers in the connexion such aid as may enable them with advantage to promote the interests of the gospel in their respective neighbourhoods, or in the country at large. Thus the Union, without interfering with the operations of any existing Society, will be enabled to give special attention to that important, but hitherto neglected department of Christian labour in Ireland, the formation of Christian churches after the apostolic models. The Committee consists of the ministers, and a member of each church in the Union. A Local Committee was formed for despatch of business. J. Reid, Esq. of Blackwatertown, was nominated Treasurer, and Rev. James Carlile, Secretary.

MONMOUTHSHIRE ENGLISH
ASSOCIATION,

Held at Monmouth, April 28, 1830.

Religious Services.—Messrs. Armitage, Owen, and Wooldridge preached. Messrs. Gilham, Powel, Penhall, Rees, and Thomas engaged in prayer.

Business.—Reports of the Sunday Schools. Engagements to supply for six months the New English Congregation at Pontypool. The ease of Lanvacas Chapel recommended.

Occasional Information.—A collection sermon for the London Missionary Society in the evening, by the Rev. J. Wooldridge, of Bristol.

MONMOUTHSHIRE WELSH
ASSOCIATION,

Held at Pen-y-wair, Aug. 4 and 5, 1830.

Religious Services.—Messrs. Jones, of Tredagar, Lanelly, Amlwn, Thredythr; Lewis, of Builth, Tredustan, and Aber; Rees, Morgan, Hughes, Edwards, Herbert, Harris, Powel, Williams and Gilman, preached. Messrs. Griffith, Roberts, Thomas, of Penmain and Nebo; Harris, and Morgan engaged in prayer.

Business.—Sanction of the New Interest at Pontypool, and of a new chapel at Landovery.

Occasional Information.—This Association is of long standing, is visited by ministers from other counties; generally is held in the open air. There were upwards of fifty preachers present, and a large concourse of people: it is annual.

MONMOUTHSHIRE ENGLISH
ASSOCIATION,

Held at the Tabernacle, Newport, Sept. 29, 1830.

Religious Services.—Messrs. Thomas, Loader, Gething, Rees and Jones preached. Messrs. Davies, Owen, Evans, and James engaged in prayer.

Business.—Reports of Sunday Schools; engagements for Pontypool; the ease of the chapel at Longtown, now shut up, considered; the return of Langibby begging ease now completed, examined, and approved.

Occasional Information.—Death of the Rev. E. Skeel, of Abergavenny, a valuable member of this Association, noticed.

HEREFORDSHIRE ASSOCIATION.

The half-yearly meeting of the Association of the Herefordshire Independent Churches, was held Sept. 28th

and 29th, at Leominster. In the evening of the 28th, the Rev. J. Chapman, of Bromyard, preached. In the morning of the 29th, the Rev. Joseph Ransom, of Hoarwithy, preached.

After the morning sermon, the Lord's Supper was administered, when the Rev. Thomas Rees, of Huntington, presided, assisted by the Rev. Walter Lewis, of Tredwstan, and the Rev. James Bidlake, of Ludlow. The Rev. James Elbrough, (pastor of the church at Leominster,) distributed the elements.

In the afternoon, the business of the Association was transacted by the ministers and delegates, when the Rev. James Elbrough, of Leominster, and the Rev. Joseph Ransom, of Hoarwithy, were admitted members of the Association.

In the evening, the Rev. James Bidlake, of Ludlow, preached, in place of the Rev. C. N. Davies, of Hereford, Secretary of the Association, who was prevented from attending through severe indisposition.

Besides the brethren already mentioned, the Rev. Thomas Lewis, of Pembridge, and the Rev. Thomas Borley, of Sutton, were present, and took part in the services. The meeting was well attended, and the services were truly interesting and encouraging.

Before the brethren separated, the subject of joining the "Hereford Sunday School Union," formed on the 6th of September, at the Rev. C. N. Davies's meeting-house, by a deputation from the Sunday School Union, in London, was taken into consideration, when nine schools entered into union with Hereford, consisting of 481 scholars and 80 teachers.

It is expected that the next meeting of the Association will be held at Ludlow, some time in the month of June.

CAMBRIDGESHIRE ASSOCIATION.

The anniversary of the Cambridgeshire Society, for the diffusion of religious knowledge in the villages of Cambridgeshire and its vicinity, was held at the Rev. T. C. Edmond's Meeting-house, Cambridge, on Thursday, Oct. 28, 1830, on which occasion a sermon was preached by the Rev. T. J. Davies, of Royston, from 2 Cor. ii. 14. The Rev. Messrs. Hopkins and Buckpit conducted the devotional

services; after which the Rev. Mr. Hopkins, Secretary, read a very interesting report of the Society's proceedings, and the general business of the Society was transacted.

ACADEMICAL HONOURS.

On the 20th of December, the *Senatus Academicus* of the University of Glasgow, unanimously conferred the degree of Doctor in Divinity on the Rev. Joseph Fletcher, A.M. of Stepney. We understand that the same learned body have conferred a similar honour on the Rev. H. F. Burder, M.A. of Hackney. These gentlemen were *Alumni* of the University; and this expression of the regard of their *Alma Mater*, has been spontaneous and unsolicited.

RESOLUTIONS,

*Adopted by the Dissenting Churches
in Manchester,*

For regulating the admission of Chapel Cases, or applications for pecuniary assistance, in the erection, enlargement, or repairs of places of worship, in various parts of the kingdom.

I. That personal applications may be admitted as heretofore, but that every case shall be investigated and recommended by a Committee, to be appointed for the purpose.

II. That in the admission of cases, preference shall be given to those situated in Lancashire, and the adjoining counties.

III. That no assistance shall be rendered in any case, unless the chapel be legally vested in trustees, by a deed which has been duly enrolled, and which secures the use of the building for the congregation, not to be sold or alienated, so long as they shall assemble for the worship of God, and shall maintain the general doctrinal sentiments expressed in the Assembly's Catechism, and in the Articles of the Church of England, according to the Calvinistic interpretation.

IV. That, on receiving an application for assistance, the Secretary shall forward to the applicant a copy of the following questions, desiring replies thereto, authenticated by the signature of the minister of the congregation, or, if they be without a minister, by the signatures of two neighbouring ministers.

1. Is the chapel legally vested in trust?
2. Is the trust deed duly enrolled?

3. Does the deed secure the continued use of the chapel by the congregation for the worship of God?

4. In what terms does it describe the doctrines to be preached?

5. What is the population of the town or neighbourhood?

6. What number of Evangelical Congregations are in the neighbourhood, and of what denominations?

7. What services are statedly conducted in your chapel?

8. What number of persons will it accommodate, and how many usually attend?

9. What is the number of stated communicants at the Lord's Table?

10. What is the number of Sunday-school teachers and children?

11. When, and how was the debt incurred?

12. What was the entire cost of the work, erection, enlargement, or repairs?

13. What amount has been contributed by the congregation, or in the immediate neighbourhood?

14. What amount has been collected elsewhere?

15. Have you the sanction of respectable ministers in your neighbourhood, or can you refer to them for the recommendation of your case?

V. That when the Committee have obtained satisfactory information in answer to the foregoing inquiries, and have determined to admit the case, they shall appoint a convenient time for the visit of the applicant.

VI. That on the arrival of the approved applicant, his case shall be signed by the Secretary, and by the ministers of the associated congregations; and that the ministers agree not to affix their signatures to any other cases to be collected for in Manchester.

VII. That every person who shall have been thus authorized to collect contributions in Manchester, be required to deliver, before he leaves the town, a statement of the amount obtained, which the Secretary shall record in the minutes of the Association.

N. B. All correspondence on this subject should be addressed, (postpaid) to Mr. Thomas Bury, Solicitor, Manchester.

NEW CHAPEL ERECTED, CHURCH FORMED, AND PASTOR ORDAINED,
AT HULL.

In the evening of Friday, June 18, 1830, was laid the foundation-stone of

a new Independent chapel, at the corner of the new street, called Holborn Street, Holderness Road, Hull, when the following order was observed: the Rev. John Morley engaged in prayer; Mr. Thomas M'Brade read the contents of a parchment describing the intended use of the designed erection, and deposited it under the foundation-stone, which he then laid with the usual formalities; after which the Rev. Ebenezer Morley delivered an address, and the Rev. Joseph Fox concluded the interesting engagement by prayer.

A handsome and commodious chapel, with ample accommodation for Sabbath schools, and vaults for the interment of the dead, having been completed, the opening of the same took place on Wednesday, December 1st, 1830, by a dedicatory service in the morning, at which the Rev. John Mather read suitable portions of Scripture, and offered the general prayer; and the Rev. Thomas Hicks, the dedicatory prayer; the Rev. Thomas Scales, of Leeds, preached an appropriate sermon; and the Rev. Charles Daniel, concluded the service by prayer; and in the evening, on occasion of the settlement of the Rev. Ebenezer Morley, as pastor of the newly-formed church, the Rev. Thomas Winterbottom read the Scriptures and engaged in prayer; the Rev. Joseph Fox delivered an introductory discourse; the pastor gave a brief account of the formation of the church and of his acceptance of the invitation to sustain the said office; the Rev. Dr. Steadman prayed for a blessing on the union of pastor and people, the Rev. John Morley addressed a charge to his son; and the Rev. Thomas Scales preached to the church, and concluded the solemn and delightful services of the day by prayer. The Rev. Messrs. M'Pherson, Daniel, Winterbottom, Hayden, Moses, Kirkus, and E. Morley, were present, and took part in the subordinate services of the day.

NEW CHAPEL, LUDLOW.

On Tuesday, the 23d of November, 1830, the Independent Chapel, newly erected in the town of Ludlow, Shropshire, was opened for public worship; on which occasion two very interesting discourses were delivered; one in the morning, from Gen. i. 27, by the Rev. G. Redford, M. A. Worcester;

and the other, in the evening, from 2 Cor. v. 20, by the Rev. Dr. Ross, Kidderminster. The devotional parts of the services were conducted by the Rev. Messrs. Elbrough, Beynon, Lewis, Chapman, and Bidlake, the stated minister of the chapel.

The fineness of the day was particularly favourable to the attendance, which was both large and respectable. Above £30 were collected at the doors, which will, it is expected, by subsequent additions, amount to £50.

Those who are acquainted with the dilapidated state of the old building, and with the local disadvantages resulting therefrom, will be able best to appreciate the indulgence of a kind Providence in the present erection, as more fully corresponding with the convenience and exigencies of the town.

SETTLEMENTS.

On Thursday, October 28th, the Rev. J. Robinson, late of Manningtree, Essex, was publicly recognized the Pastor of the church assembling in Little Chapel Street, Soho, London. The services were introduced by the Rev. R. Philip, of Maberly Chapel, who read appropriate selections from the Scriptures and prayed. The Rev. J. Morrison, of Chelsea, delivered an introductory discourse "On the Spiritualituy of the Kingdom of Christ," founded on Rom. xiv. 17. The prayer commanding the pastor and flock to the care and blessing of the Great Shepherd, was offered up by the Rev. Dr. Winter; after which the Rev. Dr. Bennet delivered an address to the minister and his charge, on their reciprocal obligations and duties. The service was concluded by the Rev. Mr. Rees, of Crown Street.

In the evening a sermon was preached by the Rev. J. Blackburn, of Claremont Chapel, on which occasion the Rev. Dr. Henderson introduced, and the Rev. J. Robinson, concluded the service by prayer.

The services on this occasion were highly interesting, and all present appeared to rejoice in the prospect of a revival of the interest once flourishing and useful, under the pastoral care of the Rev. Thomas Stollery, who resigned the charge about two years ago. We understand that the Introductory Discourse and the Address will be shortly published.

REMOVALS, &c.

The Rev. J. P. Dobson has resigned his pastoral charge at New Broad Street Meeting House, and accepted an invitation from the congregation at *Orange Street Chapel, Leicester Square*, where a Christian Church, after the primitive and apostolic standard, is about to be organized, and a very important sphere of ministerial labour opens before him.

The Rev. John Leischield has dissolved his pastoral relation with the church at Bridges Street, Bristol, and undertaken the charge of the church at *Cavendish Chapel, Marlborough Street, Oxford Street, London*, and is expected to commence his labours in a few weeks.

The church at *Stoke Newington* having invited the Rev. John Jefferson, of Andover, to accept the pastoral office amongst them, vacant by the death of the lamented Dr. W. Harris, he will enter upon his ministerial charge, on the first sabbath of the present month.

The Rev. W. Brewis, late of Kirby Moorside, Yorkshire, having received an unanimous invitation from the church assembling in *Cash Gate Street Chapel, Gainsbro', Lincolnshire*, entered upon his stated labours there at the close of October, 1830.

The Rev. R. Miles, late of the Cape of Good Hope, has accepted the pastoral charge at *St. James's Street Chapel, Nottingham*, vacant by the removal of Mr. Cecil, to Turvey, Beds.

RECENT DEATHS.

On Tuesday, December 21, 1830, died the Rev. Thomas Smith, for nearly twenty years minister of *Trinity Chapel, Leather Lane, Holborn*, in the 56th year of his age.

This laborious minister was brought up in the Calvinistic Methodist Connexion, and frequently preached at Spa Fields and other chapels of the Countess of Huntingdon. On the death of Mr. Braithwaite, of Cross Street, Hatton Garden, in 1812, Mr. Smith became the pastor of that congregation, which, in 1812, removed to the old Presbyterian Meeting House, which Arianism had left desolate, in Leather Lane, and where he continued to labour with variable success, until within a few weeks of his death.

MISCELLANEOUS INTELLIGENCE.

THOUGHTS ON PUBLIC AFFAIRS AT THE CLOSE OF THE YEAR 1830.

Some of our readers may perhaps be startled at the apparently political title of this article, and regard it as better suited to the pages of a more secular publication. We hope that the Congregational Magazine will never be divested of the purely religious character which it has hitherto maintained, or become the vehicle of mere political discussion; and there have been seasons when we should have considered it the duty of a writer in such a publication as this, to leave to other pens the concerns of civil society, and to direct the attention of his readers exclusively to topics of more permanent and unvarying interest. There are periods, however, at which it is impossible, even for a Christian, whose secular avocations do not bring him specially into contact with public affairs, to exclude from his attention, or regard without deep interest, the events which, in rapid succession, are taking place around him. A man of retired and domestic habits may, in ordinary times, be content to leave to his more stirring neighbours the municipal concerns of the town in which he dwells, and to confine his own attention to the little circle of his immediate connexions. But if some great calamity visit the place of his abode—if tumult and conflict prevail in its streets—if endemic disease or extreme wretchedness exist in the dwellings of its population—if vice and profligacy assume an unwonted degree of boldness, and crimes become matters of frequent and notorious occurrence, even such a man, if he be not wrapped in most unchristian selfishness, will feel that all his energies should be aroused, to stay, if possible, the spreading mischief. He will feel that there is due from him, to the community to which he belongs, or to its suffering members, whatever may be in his power to afford, whether of personal effort, of counsel and suggestion, or of secret intercession in the closet, where (if a Christian) he has the privilege of access to the Ruler of all beings, and Disposer of all events. From the case of a town, these remarks may be transferred to that of a politically free and highly-civilized nation. We say “politically free and highly civilized” because there is a wide difference between the case of such a nation, and that of one in opposite circumstances. The “righteous soul” of

a true Christian cannot but be “grieved with the unlawful deeds of which he may be cognizant; but there are many countries in which “the abominations that are done,” or the misery that is suffered, in one province, may be utterly unknown to the inhabitants of another, or, being known, call forth the secret “sighs and cries” of the pious,—the power to apply a remedy being confined to the hands of an absolute monarch, or of a few irresponsible rulers. Under such circumstances, although the general prevalence of iniquity may provoke judicial visitations of Divine Providence on the nation at large, the moral responsibility of each individual can only extend to his own sentiments and conduct, and to the limited influence which he may possess over those of his neighbours. But, in our own country, at the present period a more weighty degree of responsibility would appear to attach to the educated part of the population. The constant and rapid circulation of intelligence, the freedom of discussion, whether orally or by the press, the popular character of our institutions in general, (notwithstanding their admitted defects,) justify the assertion, that, if any gross moral evil of a notorious and public kind remain long unreformed and unattacked, its continuance implies a dereliction of duty on the part of those who should be “the salt of the earth.”

The present moment presents a crisis in British and European History, which no reflecting mind can contemplate without deep solicitude.—More than forty years have now elapsed, since the overt commencement of that mighty agitation of the popular mind in Europe, which, during that period, has produced such a long succession of strange and stupendous events. A people, whose national character had been regarded as composed of servility and frivolity, wearied with the corruptions and oppressions of their Government, and encouraged by the successful resistance of the British Colonists in the western world, to the injustice of their Metropolitan Rulers, arose to claim and seize the blessing of political freedom. Lured by the name of liberty, but ignorant of its nature, their violent and misdirected efforts produced anarchy and misery, and subjected them to the worthless sway of a quick succession of sanguinary upstarts. Having only beheld Christianity through

the medium of superstition, administered by a worldly, and often a profligate Clergy, they identified it with mummery and hypocrisy, and proscribed at once the religion of the Bible, and the system of ecclesiastical corruption which had disgraced its name. The absurdities and horrors which ensued exhibit most strikingly, what even civilized man may become, when he wilfully shuts out the light of heaven, and resigns himself to the impulses of passion, or is guided by the deceitful glare of a vain and spurious philosophy. The internal convulsions and foreign wars of revolutionized France issued in the establishment of a mighty despotism, which bound together, in one heterogeneous mass, the central and southern portions of Europe, and numbered the monarchs of the north amongst its subservient allies. Britain alone was preserved, and during more than twenty years, maintained an arduous and doubtful contest. At length, the nations were aroused to burst the bands: the colossal structure fell beneath their combined assault; and he who had reared it became a solitary exile. He came to his end, and there was none to help him. Under fair promises of political melioration, banished or subjugated princes resumed their ancient sway; and the weaker portions of the European body were apportioned according to the pleasure of the great confederated Potentates. Since the termination of that memorable struggle, fifteen years have passed. The interruptions of external tranquillity have been but partial and occasional; but the conflict of principles in the minds of men has been general and unceasing. Evangelical religion has here and there achieved a peaceful conquest; but its general progress has been impeded by the narrow policy of Governments, the influence of a dominant Priesthood, and the baneful operation of a heartless neologism, poisoning even those fountains of instruction, which should have fertilized the moral wilderness. Superstition has made unwearied efforts to regain her lost ascendancy; while infidelity has been equally diligent in endeavouring to extend her desolating reign. Royal power has been regarded, by its possessors, as a matter of indefeasible right; by their subjects, as one of conditional trust, if not as an useless and mischievous incumbrance.

The ardent youth, before whose mental eye have floated dazzling visions of liberty and glory, arrayed with the apparent sanction of philosophy and reason, has borne with impatience the leaden yoke of those who have seemed to regard with jealousy and alarm, every new develop-

ment of the human mind. Within the last six months, this war of principles has assumed a more overt character, and threatens again to deluge Europe with blood. In France, an infatuated monarch has been expelled, and the popular principle is triumphant, but the popular mind far from a tranquil state. Belgium has severed its uncongenial union with Holland, and asserted the right of its people to choose their own government. Poland has risen to resume its place among the nations. Disappointed hopes and violated promises rankle in the breasts of the Germans; and Italy longs to be delivered from the yoke of Austria. Even amidst the rocks of Switzerland, the voice of the sturdy mountaineer has been heard, demanding an equality of political rights, instead of the mere empty name of a Republic, and declaring that he will no longer shed his own blood, or that of his fellow-men, as the mere mercenary tool of foreign ambition. In a word, from the Mediterranean to the Baltic, the elements of convulsion and change are universal. Multitudes glowing with patriotic zeal, await with impatience the opportunity of reaping that "glory," which, in their minds, is identified with success on the field of slaughter; while myriads who know no law but the will of their chiefs, are preparing to enforce the claims of despotism. The conflict must be appalling. "Come, my people, enter thou into thy chambers, and shut thy doors about thee; hide thyself for a little moment, until the indignation be overpast. For behold, THE LORD cometh out of his place to punish the inhabitants of the earth for their iniquity; the earth also shall disclose her blood, and shall no more cover her slain."

And in what position is Britain found, at the opening of this new act of the eventful drama? We have not time or space to review, in detail, the changes which have taken place in the circumstances, and (we might say) the character of the English people, during the period of which, we have rapidly sketched the general history; but we cannot contrast the existing state of things with that which prevailed at the commencement of that period, without feeling that we have manifold reasons to "sing of mercy." At that time, the horrid traffic in human beings was still in full operation; the disgraceful system of State Lotteries prevailed; the principle of political exclusion, on the ground of religious profession, existed in undiminished force; the law made

"The symbols of stoning grace,

The key to power, the picklock to a place;"

the poorer classes were generally destitute of the rudiments of education, and their superiors prejudiced against their improvement; evangelical instruction was enjoyed by only a very inconsiderable portion of the population; the ungodliness and profligacy of our fleets and armies were unchecked by any attempt to introduce the influence of the gospel; and so novel was any great public enterprise for the diffusion of scriptural Christianity, that a prelate, distinguished for learning and acuteness, long afterwards declared the zeal which prompted missions to the heathen, to be only a new form of the revolutionary spirit! But, though it be true that much improvement has taken place, who can contemplate the present state of this kingdom, without perceiving reasons for humiliation and alarm? We find one portion of the people imbued with sentiments tending to the subversion of every established institution, and to the derangement of the whole existing structure of society. We see another class goaded by privation to acts of violence, and attempting to obtain relief by means calculated to inflict ruin upon others, and ultimately to react injuriously on themselves. We perceive vice, of one kind or another, prevailing in every class of the community, and distress and discontent pervading large masses of the population. Our religious advantages have far exceeded those of any other European nation; yet there remain considerable portions of the people, to whom the Gospel, the great remedy for the moral ills of man, is still comparatively unknown. The Sabbath is desecrated by all ranks of men. Bribery, perjury, intemperance, and tumult, attend the election of our legislators. Our prisons, instead of being corrective and reformatory institutions, are, in too many instances, the fruitful nurseries of vice and crime. We will not enumerate the other abominations, which reflection on the internal state of England, will suggest to any well-informed and serious mind. We turn to Ireland, and behold the mass of her population sunk in superstition, ignorance, and wretchedness, and her whole state presenting a complication of evils, which seem almost to defy the legislative wisdom of man. We look to our tropical colonies, and perceive the interests of thousands of our countrymen identified with the existence of the monstrous system of slavery. We might touch on other topics: but it is time to conclude.

What, then, are the peculiar duties of Christians at this momentous crisis? Among the most important must be mentioned,

1. *Special Prayer.*—“ Except the Lord keep the city, the watchman waketh but in vain;” and without the favourable direction of Him in whose hand are the hearts of all men, and of whose unerring plan all contingencies form a part, the talents of the distinguished men who have recently been called to administer the affairs of the British Empire, will be utterly inadequate to cope with the difficulties by which they are surrounded. We trust, therefore, that the apostolic precept, “ that prayers, supplications, intercessions, and thanksgivings, be made for all men; for kings and those in authority,” will now, more than ever, be carried into practice. Let our legislators, our judges, and magistrates, our men of property, talent, and influence, as well as the poor and afflicted classes of our countrymen, share in our earnest intercessions, in the family and the closet, as well as in our social and public meetings. Let confession and humiliation not be forgotten. Nor let our brethren on the Continent lack our sympathy. They will probably be called to many a trial. May they be faithful! and may their number be increased! May many obey the voice which still addresses the lingering adherents of the spiritual Babylon, “ Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues.”

2. *Conscientious use of talent and influence.*—These are not times for Christians to be idle. What then are we doing for the glory of our God, and for the benefit of our fellow-men? We would entreat our readers, in whatever station, to ask themselves this question. There are still, we believe, Congregational Churches, even in London and its vicinity, in which no system of regular domiciliary visitation is brought to bear upon the neighbourhoods around them. This ought not so to be. If these lines meet the eye of any member of such a society, let him not rest until the deficiency be remedied. But this is not the only mode in which a Christian may be useful. Our limits prevent our entering further into the subject. The remarks with which we commenced this article may perhaps render any additional observations in this place unnecessary. The extent of good which even one persevering individual may often effect, is not sufficiently appreciated, but is proved by many examples. We will not adduce the instance of Granville Sharp, for all may not possess his comparative leisure, or his mental energy: but we will refer to the case of a slave in Jamaica, who, having been, as a punishment for his religion, degraded from the comparatively comfortable situation of a

domestic servant, to that of a field negro, improved so well the opportunities of access to other negroes, both on his master's estate, and on neighbouring plantations, that between three and four hundred persons were brought under the sound of the gospel, and nearly forty, in a short time, translated from a state of heathenism to that of consistent church-membership.—*Verbum sapienti sat.*

PRAYER ON BEHALF OF THE NATION.

We are thankful to perceive that a spirit of humble intercession on behalf of our guilty country has taken possession of the minds of the people of God of different denominations.

Special public prayer-meetings, very numerously attended, have been held at Islington, Birmingham, and, we believe, elsewhere; and we know that our brethren of the episcopal church have also, in several places, held meetings approximating to our own.

We read with much sorrow, in the public Journals of Friday, the 24th December, the following report of an occurrence in the House of Commons.

“A General Fast.

“Mr. Perceval said—I rise to give notice, that immediately after the recess I shall move that an address be presented to His Majesty, praying that His Majesty will be graciously pleased to appoint a day for a general fast—

“Several hon. Members.—A general what?

“Mr. Perceval continued.—A general fast throughout the kingdom. (Cries of ‘Oh! oh!’ and much laughter.)

Our depression was somewhat relieved by perceiving, on the following day, in the Supplement of the London Gazette, that the Privy Council had ordered the Archbishop of Canterbury to prepare forms of prayers to Almighty God, on account of the troubled state of certain parts of the United Kingdom, to be forthwith sent round and read in all churches and chapels throughout the United Kingdom.

We subjoin the formulæries so prepared by his Grace, upon which we do not wish, at such a period as the present, to make any unkind remarks, though we think them sadly deficient in *distinct confession, and most partial* in their bearings upon the poor. Let our landholders of every grade ponder over the Epistle of James v. 1—5, and then say whether they can expect to make the *JUST* and *HOLY ONE* a party to their oppressions.

A Form of Prayer to be used immediately before the Litany; and when the Litany shall not be read, before the prayer for all conditions of men.

“O God, our Heavenly Father, who

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art rich in mercy and grace towards all who obey Thy will, and hast promised forgiveness and remission of sin to them that truly repent, and unfeignedly believe Thy Holy Gospel, we humbly beseech Thee to look with compassion on Thy servants, and relieve their affliction. We have sinned, we have grievously sinned, and transgressed Thy holy laws: we confess our iniquity, we lament our unrighteousness, and meekly acknowledge, that by our manifold offences, we have justly provoked Thy wrath: yet deal not with us, O Lord, according to the multitude of our transgressions, but in judgment remember mercy. For Thy dear Son's sake, O Lord, give ear to our prayer, and withdraw Thy chastening hand from us. To Thee alone we look for deliverance; without Thy help and direction the power and wisdom of man are of no avail. Restore, O Lord, to thy people, the quiet enjoyment of the many and great blessings which we have received from Thy bounty: defeat and frustrate the malice of wicked and turbulent men, and turn their hearts: have pity, O Lord, on the simple and ignorant, who have been led astray, and recall them to a sense of their duty: and to persons of all ranks and conditions in this country, vouchsafe such measure of Thy grace, that, our hearts being filled with true faith and devotion, and cleansed from all evil affections, we may serve Thee with one accord, in duty and loyalty to the King, in obedience to the laws of the land, and in brotherly love towards each other; and that, pressing constantly forward towards the high prize of our heavenly calling, under the guidance of Thy Holy Spirit, we may finally attain to life everlasting, through the merits and mediation of our only Redeemer and Advocate, Jesus Christ our Lord.—Amen.”

“O God, the Father of our Lord Jesus Christ, our only Saviour, the Prince of Peace, give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions. Take away all hatred and prejudice, and whatsoever else may hinder us from godly union and concord; that, as there is but one body, and one spirit, and one hope of our calling, one Lord, one faith, one baptism, one God and Father of us all, so we may henceforth be all of one heart and of one soul, united in one holy bond of truth and peace, of faith and charity, and may, with one mind, and one mouth, glorify Thee, through Jesus Christ our Lord.”—Amen.

We beg to direct the attention of our brethren to the resolutions of the Congregational board on the subject of a special day of humiliation and prayer.

POSTSCRIPT.

It is with mingled and somewhat painful feelings, that on the very eve of our publication, we find ourselves compelled to discuss that most interesting, important, and as we now fear, somewhat endangered project, a GENERAL CONGREGATIONAL UNION. At the commencement of the present month, we received a large folio sheet, dated Wareham, November 26th, signed by the Rev. James Brown, as the Secretary of a Committee of the Dorsetshire Association appointed at its last meeting, "*to take an early opportunity of bringing this subject before the consideration of the religious public of the Independent Denomination.*" The Committee so appointed were the Rev. Messrs. Durant, Keynes, Gunn, Reynolds, Good, and Brown, with M. Fisher, B. Chandler, W. Tice, and J. Brown, Esquires.

The document itself contains a statement at length of *seventeen* objects thought by these gentlemen to be attainable by the contemplated Union. To these is added, in eight articles, *the outlines of a plan* for the formation of the representative system proposed, and the whole closed with a communication from the Secretary, the Rev. James Brown, stating that "*1500 copies of this Document have been put into circulation amongst the Independent Churches of England and Wales,*" and requesting that we would insert it in our January Magazine.

Our readers must indulge us while we declare our feelings and purposes on this communication.

The Dorsetshire Association appoints a Committee in October last, to *bring this subject BEFORE the attention of the religious public!* Why we had vainly thought, that this subject having been discussed in the Congregational Magazine at considerable length, and for our correspondents we will say, with judgment, eloquence, and feeling too, and that, in at least half a dozen papers of the volume which has just closed, we thought that something had been done towards bringing this object before the public ere our Dorsetshire brethren put their hands to it at all. Why we remembered that a Reverend Brother of this very Committee united with us and several others who were in London in May last, to draw up a rough outline of the plan which has since been discussed at two numerous meetings of ministers and lay gentlemen in this metropolis. The results of which, though not formally, were really given in our October Magazine (page 554). We turned to the close of that article, and found "*that it was requested that ministers and members of churches in the country will forward to the care of the Editors of this Magazine any observations on the above particulars, which are to be viewed merely as hints and suggestions, submitted with all deference and respect to their consideration, in order that some specific plan may be arranged and laid before the various County Associations early in the ensuing spring.*" This was published, we have said, on the first of October. On the 27th of that month, the Dorset Association meets, meets too with that Reverend Gentleman who was present at the first deliberations held on the question, in the house of one of the editors of this Journal. Now we ask our readers, was it likely to promote the object they wished to secure, to draw up an elaborate document upon this subject, and to circulate 1500 copies through the churches, when they knew that a body of their brethren were engaged in the same work, occupying a local situation, more convenient for the business, and who but three weeks before had, "*with all deference and respect,*" publicly solicited either from them individually, or conjointly, any observations or suggestions they might wish to offer? And may we not justly feel ourselves aggrieved, that

while our periodical has steadily, and we will say ably, advocated this measure, that while we have given our days and nights too, to prepare those *lists of our churches* which were the necessary precursors of these ulterior movements, that not one passing or distant allusion in this circular letter should be made either to the efforts of our brethren, or our own, though cordially, yea, ardently and laboriously devoted to this object.

Some of our readers, of a cooler temperament than our own, may be ready to remark—"That if the scheme be a good one, why dispute about the preparing of it?" True! but then its character is assumed; and against that assumption we demur, and profess our fears that the document before us will do much to impede the cause we all have at heart. For while we cherish the highest respect for the talents and character of the members of that Committee, and generally concur in the masculine and scriptural sentiments which their plan contains: still we are convinced that some of its suggestions are of doubtful expediency; others are premature, and several so directly interfere with the efforts of existing institutions, as must, on that account, excite, if adopted, considerable hostility to the proposed *General Union*.

"But why not privately communicate these objections to the Dorsetshire brethren? Why trouble all your readers with these explanatory details, and proclaim to the world, that instead of effecting a *union* you are stirring up *division*?" We can assure our temperate inquirer, that we had marked out that course for ourselves, as some of our brethren know; but choice has not been left us; for although we published in our December number, p. 681, "Resolutions and Correspondence" addressed to us by influential ministers and associations too, which proved that *they* at least understood and felt that we were engaged in prosecuting "*The Union*," yet still the publication of the Dorsetshire scheme is continued; its insertion, at length, is obtained in the *World* newspaper, December 20, accompanied by some remarks of the Editor, intimating, "*that it is probable that a general meeting will shortly be held in London, to take the sense of the whole body on the details of the measure.*"

We say, therefore, that private correspondence would not answer our purpose, as we have now to inform the whole Denomination, that those who have powerfully advocated the design in our pages, and those who have laboured in various ways for its accomplishment in the metropolis, have no information respecting these proceedings or of *any such intended meeting of the WHOLE BODY*!!

It is probable that yet another observation may be made against us—"That we have suffered much time to elapse unimproved."

This we must meet with a courteous negative. Our brethren in the country seize the long days of summer as the opportunities most suited for their public efforts, and retire to the hallowed quietude of the study during the long evenings of winter. With the ministers of the Metropolis it is quite otherwise, there is little secular business done with us during the spring, summer, or autumnal months, as the missionary festivals, country journeys, by themselves or their friends, distract and divide their time, it is not till winter commences that they can with certainty muster all the members of committees. But we are happy to know that several of our brethren, private gentlemen as well as ministers, have occupied apart of that time which they have devoted to journeys, in conversation with influential persons in different parts of the kingdom, to the furtherance of this great object.

Nor have those who remained in the Metropolis been idle. The plan of

establishing in London a Denominational House, to become the office of our public business, the centre of our general correspondence, and the place where a Library of useful books should be gathered, was months ago announced in this Journal.

Although distinct from the plan of the General Union, we have felt it closely connected with it, as affording accommodations which are much needed by the Body. The inconvenience of meeting at taverns or other inappropriate places, has been long felt and deplored, and our lamented colleague, the late Mr. Orme, used frequently to remark, that to secure such premises was the first object to which our denomination should direct its energies. This is now happily attained; large and convenient premises have been purchased, and before any authorized meeting of a General Union can possibly take place in the Metropolis, there will be the *Congregational Library and Public Rooms*, extending their friendly doors to welcome the representatives of our denomination to the ample accommodations they are calculated to afford.

But will those representatives be brought together? Assuredly not through the influence of the Dorsetshire circular. Respectable as the gentlemen are who have issued it, they must not think that a General Union can have a provincial centre. This Metropolis must be the place for settling those arrangements which must form the basis of the proposed constitution.

Let meetings for deliberation be immediately resumed by those who have hitherto attended them, who will doubtless be happy to avail themselves of those suggestions in the Wareham letter, which they may deem appropriate—let a deputation from the Dorset Committee be invited to attend if they think it necessary—let fervent prayer to the God of wisdom, peace, and love, ascend for his benediction, and when a scheme of general principles is drawn up, and objects of great usefulness and evident practicability are recognized—then let a vigorous and united appeal be made to the counties, and before the opening year shall shed its autumnal leaves, there will be seen in London, an assembly of divines and delegates not inferior to any that have been convened since the memorable convocation at Westminster, 1643.

We have expressed ourselves strongly upon this point, because we are *persuaded* that years must pass away before our churches can be brought to approve of a long project on paper, like that from Dorsetshire; and we know that this said document has already, by its minute and meddling details, greatly aided objectors and confirmed doubters. We, therefore, boldly say, *Mistake not—that is not the constitution of the General Union—our brethren have forgotten unity in their zeal for union.* Discourage not the scheme, pray for the divine guidance, and before “the *ensuing spring*,” the time named by us in October last, has expired—there will appear a plan, the result of long and prayerful deliberation, which we trust may unite all hands and hearts.

London, Dec. 30, 1830.

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FAVOURS have been received during the past month from the Rev. Dr. J. P. Smith.—A. Wells.—J. Brown.—T. Milner.—Thomas Stratton.—J. A. Coombs.—James Bidlake.—James Brown.—Thomas Harper.—Richard Fletcher.—E. Morley.—J. P. Dobson.—Wm Broadfoot.—W. Brewis.—Thomas Binney.
Also from Dr. Stroud.—J. Nisbet.—Thos. Barfitt.—James Hope.—Robt. Fletcher.—W. Ellerby.—J. P. Pritchett.—Thos. Wilson.—T. H. Justice.—George Hatfield.—R. N. Matheson.—W. M. T.—James Conder.
Mr. Pritchett shall hear from us in our next.